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The
CHRISTIAN CENTURY

Published Weekly

War, Necessity and God
An Editorial

Is Russia Forsaking Communism?
By Harry F. Ward

What Is American Reform Judaism?
By G. George Fox

Negroes and the Will to Justice
By Benjamin E. Mays

Stride toward Reunion
An Editorial

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In This Issue

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The CHRISTIAN CENTURY

October 28, 1942

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Calendar of Coming Events

Oct. 27-29. Midwest Regional Meeting, Congregational Christian Churches, Moline, Ill.
Oct. 28. World's Temperance Sunday.
Oct. 28, 29. Western District, Church of the Brethren, Somerset, Pa.
Oct. 30. South Carolina Disciples Convention, Columbia.
Oct. 30-Nov. 1. National Council, Y.M.C.A., Cleveland, O.
Nov. 1. Chicago Sunday Evening Club; Francis B. Sayre, speaker.
Nov. 1. Charles Street Forum, Boston; William Appleton Lawrence, speaker.
Nov. 1. Ford Hall Forum, Boston; Max Lerner, speaker.
Nov. 1-8. Conference on "The World in God's Tomorrow," New York City.
Nov. 4. Annual Meeting, American Sections of Faith and Order and Life and Work, New York.
Nov. 4. Northern Baptist Convocation, Grand Rapids, Mich.
Nov. 4-6. North Carolina Disciples Convention, Washington.
Nov. 5. Northern Baptist Convocation, Great Falls, Mont.
Nov. 5. Northern Baptist Convocation, Bangor, Me.
Nov. 5. Northern Baptist Convocation, Kalamazoo, Mich.
Nov. 5. Northern Baptist Convocation, Syracuse, N. Y.
Nov. 6. Northern Baptist Convocation, Milwaukee, Wis.
Nov. 6. Northern Baptist Convocation, Watertown, N. Y.
Nov. 6. Northern Baptist Convocation, Portland, Me.
Nov. 6. Northern Baptist Convocation, Sioux City, Ia.
Nov. 6. Northern Baptist Convocation, Jackson, Mich.
Nov. 8. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
Nov. 8. Charles Street Forum, Boston; Frederick W. Mansfield, speaker.
Nov. 8. Chicago Sunday Evening Club; F. M. Isserman, speaker.
Nov. 8-15. Religious Emphasis Week, Purdue University, Lafayette, Ind.
Nov. 8-14. American Education Week.
Nov. 9. Northern Baptist Convocation, Madison, Wis.
Nov. 9. Northern Baptist Convocation, Flint, Mich.
Nov. 9. Northern Baptist Convocation, Minot, N. Dak.
Nov. 9. Spiritual Foundation Convocation, Williamsport, Pa.
Nov. 9. Northern Baptist Convocation, Rochester, N. Y.
Nov. 9, 10. Conference on Bases of Peace, Federal Council Commission, Syracuse, N. Y.
Nov. 10. Northern Baptist Convocation, Appleton, Wis.
Nov. 10. Spiritual Foundation Convocation, Reading, Pa.
Nov. 11. Northern Baptist Convocation, Port Huron, Mich.
Nov. 11. Spiritual Foundation Convocation, Wilkes-Barre, Pa.
Nov. 11. World Government Day.
Nov. 11-13. Annual Conference on Policy and Action, National Council for Prevention of War, Philadelphia.
Nov. 11-13. Alabama Disciples Convention, Selma.
Nov. 11-13. Georgia Disciples Convention, Atlanta.
Nov. 12. Spiritual Foundation Convocation, Scranton, Pa.
Nov. 13. Spiritual Foundation Convocation, Troy, Pa.
Nov. 15. Ford Hall Forum, Boston; Carlos P. Romulo, speaker.
Nov. 15. Chicago Sunday Evening Club, Daniel A. Poling, speaker.
Nov. 15. Charles Street Forum, Boston, Kirtley F. Mather, speaker.
Nov. 15. Laymen's Missionary Movement "Men and Missions" Sunday.
Nov. 15-21. Children's Book Week.
Nov. 17. Spiritual Foundation Convocation, Punxutawney, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

ARMISTICE Day was at first a day for looking back, with gratitude for our deliverance from the calamities which would have followed a defeat in the First World War, with appreciation for those who had won the victory, with such pride as we could summon in the nation's achievement, and most of all with pure satisfaction in the return of a peace which we hoped would be permanent. These motives wore thin as a cultural confusion, social and political disintegration and financial depression supervened, and as mounting international tensions presaged a renewal of armed conflict. Armistice Day became an irony and an embarrassment. But it was an established day in the national calendar, and now it can have a better use than it ever had before. Calling it "World Government Day" may not help much, but it was a clear insight which prompted the suggestion that November 11 be made an occasion for giving special thought to the peace—not the mere armistice—that is to follow the present war. If we want just another armistice, to be followed by another war, then by all means let us follow the advice of those who say that we should not think about the conditions of permanent peace until the war is over. This is stupid advice. If wars were not prepared during the peace before them, there would be no wars. If peace is not prepared during the war, there will be no peace.

Look Ahead on Armistice Day

How Much Justice For China?

HOW LONG do the United Nations intend to go on trying to fool China and the Far East with regard to the future of imperialism? On October 10, the Chinese national holiday, the United States announced that it was prepared to negotiate with China for the recession of extraterritoriality and "for the settlement of related questions." The British foreign office declared that it was ready to do the same thing. There was much rejoicing, particularly in the Orient, at this presumed evidence of a change of heart and policy on the part of the two powers. But some disquieted member of Parliament raised a question. Did the settlement of related questions include the return of Hongkong to China? Oh no, the undersecretary of the foreign office, Richard Law, hastened to answer; Hongkong is not included. Well, if Hongkong is not included, then the whole assertion that the Western powers are ready to give up their imperialistic claims in the Far East is a fake. Britain's claim to Hongkong is precisely the same as that of the Japanese, at present in occupation. She took it at the point of a gun. It was spoil of war—and a war which was every bit as repulsive as the war which Japan's militarists are now fighting. The people of Hongkong are Chinese; the territory is rightfully Chinese. If China is to be denied her rightful claim, if one result of the war which we are now fighting is to be to return this port to its status as a British crown colony, then it is easy to understand why there is such reluctance in Washington and London to formulate a Pacific Charter.

Is a Racial Catastrophe Around the Corner?

THREE LYNCHINGS in one week should reveal the rapidly mounting danger of our racial situation to even the blindest American. On October 12, two 14-year-old Negro boys were killed by a mob at Quitman, Mississippi, after having been accused of attempted assault on a white girl. Five days later another mob at Laurel, in the same state, stormed a jail and hanged a Negro who was under sentence to life imprisonment for having killed his employer in a quarrel. Some newspapers have printed the indignant comments of Negro leaders, especially at the lynching of boys scarcely in their teens. But there is something more menacing than Negro anger behind this sudden reversion to barbarism. That is the increasing bitterness of many southern whites against the Negroes, and their growing readiness to resort to mob action. Much has been said about the Negro's demand for greater justice in the face of sacrifices which he is called to make for the nation's war effort. President Mays, of Morehouse College, gives impressive expression to this demand in this issue of The Christian Century. But it has not been

sufficiently realized that every demand of the Negro for what he considers his rights is being matched by the determination of some southern whites to keep the black man in what has been considered his place. On the same day the two boys were lynched, three associates of Governor Talmadge of Georgia announced the formation of a new secret society in the south to "uphold white supremacy." The fact to which too many would like to close their eyes is that two tremendous social forces are rushing toward a head-on collision in the south. The first is the Negro demand for more rights. The second is the resolve of certain classes of whites to punish Negro "presumption." If the smash comes, it will be a national disaster of incalculable extent.

Willkie Girdles The Globe

HAVING CIRCLED the world in an army bomber, Wendell L. Willkie is home again. Contrary to our expectations, he is back in time to take part in the New York campaign. We freely acknowledge that we misjudged Mr. Willkie when we expressed the view that his world tour was taken to escape from the predicament which the nomination for governor of Thomas E. Dewey, whom Mr. Willkie bitterly opposed, imposed upon the titular head of the Republican party. Although we do not know what conditions Mr. Willkie found in Alaska, Chungking, Moscow, Cairo and other stops on his unprecedented flight, it would not have been impossible for him to have consumed more time en route if he had desired to do so. That he did not do so is as much a triumph for his courage as it was for the technological wizardry which carried him so swiftly across 31,000 miles of skyways in such a time as this. Now that he is back it still remains, at the moment of this writing, for him to speak. His embarrassment as the head of a party whose stellar nominee refuses to follow him is as acute as ever. Yet now that Mr. Roosevelt has managed a tepid endorsement of Mr. Bennett, the man who he declared could not win the governorship, Mr. Willkie should not find it too gagging a mouthful to swallow his party's nominee. However, the nation is much more eager to hear what he has to say about the situation which he found in Moscow and Chungking than about his views on prospects at Albany.

National Anthems And Morale

LEARNING the fourth verse of the Star Spangled Banner is the latest method advocated for strengthening public morale. When the orchestra keeps on playing after one verse has been sung, the Writers' War Board proposes to have every good American swing into a rousing, "O! thus be it ever, when free men shall stand." Kate Smith, who made "God Bless America" the unofficial national anthem, is now devoting her redoubtable talents to this latest drive. Its success might not turn the tide of the war, but it would at least transform the usual American audience from a sheepish herd of mumblers into an articulate collection of humans. But why learn only the fourth verse? Why not resurrect the third? If ever there was a stanza designed to put to flight the armies of aliens, the third verse of Francis Scott Key's masterpiece is it:

> And where is that band who so vauntingly swore
> That the havoc of war and the battles' confusion
> A home and a country should leave us no more?
> Their blood has washed out their foul footsteps' pollution.
> No refuge could save the hireling and slave
> From the terror of flight, or the gloom of the grave;
> And the star-spangled banner in triumph doth wave
> O'er the land of the free, and the home of the brave.

It may, of course, be objected that the words in the fourth line are almost unsingable. But that is hardly a convincing objection, since the whole song is almost unsingable. And if it be objected that the words refer to our British allies, who might take umbrage at some of their more descriptive characterizations, then let it be answered that our British cousins have an easy revenge at hand. Let them burst forth in the stirring measures of the verse in their "Rule, Britannia!" which is now almost never sung:

> To thee belongs the rural reign,
> Thy cities shall with commerce shine,
> All thine shall be the subject main,
> And every shore it circles thine.

When it comes to lofty sentiments, devoid of any cloying humility, all national anthems are about on a par.

Reductio ad Absurdum of Conscientious Objection

REFUSAL to pay the federal automobile tax on the ground that it would aid in the prosecution of the war, to which he is conscientiously opposed, brought to Rev. E. R. Bromley, Methodist minister of Bath, North Carolina, the choice between a $50 fine and a sixty-day jail sentence. When informed by the judge that most of the proceeds of the fine would be used for national defense, he chose the jail. His statement to the court, documented by quotations from Thoreau and John Woolman, argued that, since the government recognizes the legitimacy of conscientious objection to military service by granting the right of alternative service, it cannot consistently refuse to allow an alternative to the payment of war taxes; and that, if the government does not clearly distinguish between war taxes and general federal taxes, a person who "may not feel inwardly compelled" to pay taxes which will help to meet the costs of war should be allowed to make his own distinction. Mr. Bromley points out that he is not trying to evade the burden of payment, for he is willing to pay the amount into any designated relief fund. He did not avoid the issue by taking his car off the road in January because, as he wrote at that time concerning war taxes, "we may be sure they will come faster and heavier." They will indeed, and they have, and always and inevitably they are less and less distinguishable from ordinary taxes. Since this is true, and since the objector feels that he "must make his own alternative" when the government does not make one, it is clear that he would make the issue at some other point even if the government waived payment of the federal automobile

tax. There is a federal tax on gasoline too, and on scores of other commodities. If he ever sends a telegram, or buys a railroad ticket, or goes to a movie, or buys his wife a jar of cold cream, he must either face an alternative or make one. And what about income tax? It is impossible to live in a country that is at war without either helping or hindering its cause. It is no favor to the cause of the conscientious objector to make it more difficult for the government to respect his conscientious objection to military service by reducing the argument to absurdity.

Is Prayer Also to Be Dictated?

PRESIDENT ROOSEVELT may soon designate a date which is to be set aside as a day of prayer for the nation. According to Religious News Service, he is considering naming December 7, the anniversary of the attack on Pearl Harbor. This date is being considered despite the fact that the Federal Council of Churches, according to the same source, "recently asked the President to select January 1 as the prayer day. It will be recalled that January 1 of this year was observed as a day of prayer upon proclamation of the President." Presumably those who are handling this matter for the President have a reason for allowing Religious News Service to know that December 7 rather than the day designated by the responsible representative of the Protestant churches in America, the Federal Council of Churches, may be selected. That reason may be found in the plans which have been suggested for making the first anniversary of Pearl Harbor a day to rally the nation for the more effective prosecution of the war. As a part of a great nationalistic demonstration, the churches would then be expected to demonstrate through prayer. We cannot believe that the government of the United States will lend its offices to any such conception of prayer as is here suggested. Neither can we believe that a request of the Federal Council of Churches for making the beginning of the New Year a time of solemn prayer and dedication throughout the nation will be lightly brushed aside. We have not yet reached the state when the government wants to dictate either the time or the content of Christian prayer. When that happens, the churches will have to decide whether to abdicate their function or to resist such dictation by such means as are consistent with their high mission.

Russians Demand Immediate Trial for Rudolf Hess

ONCE MORE the Russians have shown their remarkable ability to lay bare the insincerities of diplomatic pronouncements. That used to be one of Maxim Litvinov's specialties in the days when, as Russia's representative at Geneva, he stripped the camouflage from the declarations in favor of disarmament which the powers made before the League of Nations. Now it has fallen to *Pravda,* the official Moscow daily, to play the same role. This time the Russian intervention has come in connection with the promises to try war criminals which Britain and the United States have been making. Both nations have been assuring the governments in exile that, as soon as the war is won, they will see that the instigators and perpetrators of Axis atrocities are brought to the bar of justice. The Russians evidently discount all such promises. So they have proposed a test by which the sincerity of the assurances given the governments in exile may be judged. Since Rudolf Hess is already in British hands, let Hess be tried forthwith as a war criminal. Is it objected that to execute Hess would expose thousands of British and Russian prisoners to horrible reprisals? Apparently the Russians dismiss that as of small consequence. If the allies mean what they say, they insist, let them prove it to the victims of nazi terror by trying and punishing the Number Three nazi now. This latest Russian demand is not likely to help the already strained relations between the U.S.S.R. and the British government. It may, however, introduce an element of reality into the whole discussion of war punishments. It is one thing to promise future punishment for unidentified persons; it is another to put to death a man who is helpless in one's hands. It is fortunate that the danger of reprisals affords a completely satisfactory reason for refusing to do with Hess as the Russians demand. Nevertheless, it is possible that their demand will serve a salutary purpose.

Why Stop with the Italians?

CONSIDERATIONS of high strategy doubtless entered into the decision to free the 600,000 unnaturalized Italians in this country from their status as enemy aliens. Anything that might help to drive a wedge between the Axis partners is likely to be tried by Washington and London. But certainly this action will convince others now interned, especially loyal American citizens of Japanese descent, that they are being discriminated against. The change in the status of the Italians was regarded as so important by the government that Attorney General Biddle's announcement was broadcast by every short wave station in this country, by the B.B.C. and the Moscow radio in Europe, and was showered over Italy in leaflets dropped from airplanes. It removed all wartime restrictions from alien Italians, permitting them to travel freely throughout the United States, to possess cameras and firearms, to remain at large after the curfew prescribed for enemy aliens on the Pacific coast, and releasing them from the necessity of carrying identification cards. More than that, Mr. Biddle announced that plans are being formulated whereby 200,000 Italians more than 50 years of age will be granted citizenship without being required to take a literacy test. This radical change in policy the government justifies on the ground of the exceedingly small number of Italians who have been found dangerous. We are glad to learn that the government feels it safe to deal with this large national group on such generous terms. But why stop with the Italians? Why not the loyal Japanese? To be sure, there have been some wild tales as to Japanese sabotage activities, but none of these, so far as we know, has stood up under examination. The total number of Japanese so much as charged with suspicious attitudes has been only 2,151, or less than 2 per

cent of the total group. And the American citizens among them are almost without exception baffled and broken-hearted at the treatment which they have been accorded. If we can afford to take a chance on 600,000 Italian aliens, why not on 70,000 *nisei* citizens?

War, Necessity and God

WAR can be called a necessity only after it has begun—after the first blow has been struck and the return blow delivered. Until that point is reached, it cannot be called a necessity, because there is always at least the possibility of an alternative. Outside of an actual war situation, war is not a necessity—this is the ground of all moral hope and of Christian faith that the world can be redeemed from the curse of war by the exercise of reason, justice and sacrifice. But within a war situation these pacific alternatives have been taken out of our hands. In what follows we shall be radically misunderstood by any reader who fails to keep in mind our statement that war can be called a necessity only after it has begun.

Yet a war may be inevitable even before it has overtly begun. But if it is inevitable, human intelligence is not capable of knowing that it is inevitable until it becomes an accomplished fact. Only God knows whether our present war began at Pearl Harbor or long before, because only he knows when all the possibilities of pacific settlement were exhausted. But after one side has struck and the other side has struck back, the pacific possibilities of settlement have been sharply and irretrievably closed, and war takes the field. It is then necessary for both sides to fight until the issue is decided by the forces which war itself has unleashed.

And it is necessary to fight for victory. Not to fight for victory is not to fight at all. We are all fighting, pacifists and non-pacifists, soldiers and civilians and conscientious objectors—all are fighting either for their country or for the enemy. And all fight for victory.

There exist among us three kinds of reaction to this necessity. One is that of the pacifist; another that of the nationalist; the third we shall call, without invidious comparison, that of the Christian. Yet we shall have to affirm that neither the pacifist reaction nor that of the nationalist is a true Christian reaction.

I

The pacifist undertakes to evade the necessity. He refuses to acknowledge the unescapableness of actual war and imagines that he can find an alternative. His refusal is theoretical only, for his behavior is indistinguishable from that of other citizens, save for a few quite technical and superficial acts of non-conformity. (The conscientious objector does not escape the necessity. His acceptance of quasi-segregation from his own community during the war is equivalent to fighting on the other side.) In searching for an alternative to the fighting, the pacifist is lured by the concept of a negotiated peace. He imagines that by working for a negotiated peace he escapes the necessity of fighting. We ought not fight for victory, he asserts; we ought rather to work for a negotiated peace. This, however, is a meaningless antithesis, an empty verbalism. After war has once begun, a negotiated peace is impossible short of a stalemate when both sides simultaneously have given up hope of victory. To attempt, in a fighting situation, to reopen the processes of pacific settlement which were closed by the act of going to war is fatuous. To cling to the hope that this can be done is to be the victim of mere words.

If there is to be a negotiated peace we have got to fight for it. The desire for a peace without victory affords no escape from the necessity which war, once begun, lays upon the nation and all its citizens. Granted that a negotiated peace is preferable to America's victory or defeat, it is obvious that such negotiation is possible only if America wins at least a half-victory, that is, enough of a victory to produce a stalemate. Do those who are urging a negotiated peace as an alternative to victory desire their country to win *that much* of a victory? If they do not, they are not in favor of a negotiated peace, for negotiation on any other basis than at least a half-victory for their country would be nothing but a dictated peace with their country on the receiving end of the dictation. Those who favor a negotiated peace cannot escape the necessity of fighting for it. Does it take less fighting to produce a stalemate and thus open the possibility of negotiation than to win a knockout victory?

After war has begun, there is no escape from the necessity of fighting, and fighting for victory. No escape? None that does not land you fighting on the other side. This is what war is and this is what war does: it closes in upon man's moral freedom with a relentless clamp which leaves him no alternative save to choose which side he shall fight upon. We have not taken the full measure of war until we see that it is a complete shift from and a foreclosure of all rational, moral and pacific processes.

II

The nationalist reacts to the necessity of war by smothering the necessity with moral virtue. Both the nationalist and the pacifist agree in conceiving the war in moral categories—the pacifist in declaring that all war is "wrong," that it is "sin," and that he therefore should have no part in it; the nationalist in declaring that this war is "righteous," and that it is his "duty" to fight in it. Unlike the pacifist, who imagines that he can escape the necessity, the nationalist suppresses the necessity by covering it with righteousness, and he goes forth to fight with the assurance that the God of all righteousness is fighting on his side. The controversy between these two moralistic positions is, literally, interminable. And it is sterile. It is interminable and sterile because it is moralistic, and the full measure of war cannot be taken within the framework of morality.

Within such a moralistic frame of reference unanswerable arguments can be brought forward by both sides. The pacifist can make a strong case for his position that war does not settle the moral issues which have been

appealed to it for arbitrament, but that it creates new evils which call for more war and therefore perpetuates the age-old habit of settling international tensions by brute force rather than by reason, justice and sacrifice. The pacifist is right in affirming that no human cause under heaven can *morally* justify such butchery of millions of our fellow men as that in which we are now engaged.

The nationalist can make an equally strong case for his position that our national independence and existence are at stake; that the treasures, both material and spiritual, of our way of life are in the balance and that we are threatened and the world is threatened with a tyranny which, if not worse than war, can be thwarted only by war. The nationalist is right in affirming that the instinct to defend the treasures of one's community, by whatever means are available, against violent assault is a sound instinct. We would add our opinion that this instinct is a *datum* of ethics which cannot be brought under any ethical category. Any ethical theory which assumes the possibility that human nature ever will be so "made over" that it will not defend its communal treasures against violent assault is a dream theory. It is also a bad theory.

The fallacy of the nationalist is that he tries to bring this inexpugnable datum of ethics under the categories of rational and moral justification. In the case of a going war, this cannot be done. Reason and morality can be appealed to before the war begins, as a means of averting war, that is, of inhibiting the release of this irrepressible instinct of human nature; but when war has once begun, reason and morality have lost their authority. In war we are in the grip of necessity, and this communal instinct is one of many empirical factors which constitute its necessity. The nationalist is wrong, then, in his attempt to cover up the necessity with a moralistic justification, even as the pacifist is wrong in imagining that there is some moralistic escape from the necessity of fighting.

The thesis that war, once begun, becomes a necessity, has evoked one major criticism. It comes from the nationalist defenders of the war. We shall state it in our own words, perhaps more sharply and amply than any critic has stated it. To put it in a single word, we are charged with preaching a doctrine of fatalism. By fixing attention upon the principle of necessity inherent in actual war, it is said that we strip the war of all meaning and leave the soldier and the nation with no positive sanction for fighting. By ruling out, as we do, any moral justification of war, the soldier and the nation are left, it is said, to fight under stark compulsion, as mere brutes, if not robots, but not as men. This, we are told, is a doctrine of pure fatalism and the war would therefore have to be prosecuted in a spirit of dumb, stoical resignation, as a grim and opaque necessity, a "bad mess" which has to be "cleaned up" without any understanding of what we are doing or why. For preaching this alleged fatalistic doctrine we are charged, in effect, with putting the Christian soldier and the nation in the position of the Light Brigade at Balaklava:

> Theirs not to reason why;
> Theirs but to do and die.

Strangely enough this criticism has been voiced even by Christian theologians! Its discussion brings us to the third way of reacting to war's necessity.

III

We have called this the Christian way. If in interpreting it, we must talk somewhat theologically, the reader is asked to bear in mind that theology is nothing at all but the Christian way of looking at things. When we talk about the Christian way of looking at anything, we are talking theology. The Christian is, and certainly his theological teachers should be, familiar with the realm of necessity which encompasses all our human experience, against whose deep background all our moral decisions have to be made and by which all our strivings are bounded. He is familiar with this realm because his Christianity has made him familiar with it, and with it his Christian faith is primarily concerned. Note "primarily." Our Christianity is not primarily concerned with morality, or ideals or the "good life." It is not primarily a revelation of the Ideal; it is a revelation of the Real. Its ideals are what they are because the Real is what it has revealed itself to be.

Christianity is an ethical, but not a moralistic religion. Its moral ideals emerge from and feed upon the Reality which lies beyond them. And this Reality constitutes the realm of necessity which stands over against man (as nature stands over against the scientist), before which the Christian bows in reverence and to which he yields even his freedom. Christianity could well be defined as the revelation of the nature and character of this realm of necessity, of the claims which it makes upon man and the true way for man to respond to its omnipresence in his experience.

Modern liberal theology was diverted from its primary function of interpreting the Christian meaning of this inexorable aspect of life and, for two generations or so, has been preoccupied with that incomparably smaller realm which presents us with open alternatives—the limited realm of man's moral freedom. It can be gratefully said that theology in general is now on the way back to its primary field of operation. But when it is confronted by so formidable and fateful a necessity as war, it seems to be seized with a moralistic nostalgia. Instead of dealing with war in the light of the Christian revelation, it returns to the moralistic level and imagines that it must find a Christian interpretation of war within the framework of simple morality. This characterization applies to both pacifist and nationalist theologians.

The pacifist theologian dismisses the problem of war by the simple moralistic declaration that all war is evil, and that God must be left out of it. The nationalist-minded theologian solves the problem by the equally moralistic declaration that one side is righteous, the other side unrighteous; God is then brought in, if at all, on the righteous side to help slay his own children on the unrighteous side. Neither is willing to face the most essential fact about war, namely, that when it is once begun, its continuance is a necessity, and that the nation and all its citizens, including all Christians, are caught in its inexorable embrace.

It is a pathetic if not a shameful commentary on Chris-

tian theology that it has failed to provide the Christian and the Christian church with an interpretation of the war in terms of the Christian faith. The honest truth seems to be that theology shrinks from the problem of war, and is evading the challenge which this war presents to Christian thought. It shrinks because it has not yet fully freed itself from its liberalistic preoccupation with moralism, and it cannot carry its moralistic conception of the war into the presence of God. Before God, all moral arguments in justification or in condemnation of war are vain—except before a war has begun. After it has begun, it lies outside of the frame of morality in the realm of the inexorable, the realm which the Christian revelation illuminates and for which it prescribes a distinctly Christian response.

IV

What, then, has Christianity to offer to a Christian who is caught in this inexorable situation which demands his horrendous but unescapable participation in war? It offers him the word of God revealed to Christian faith. And what does God say to Christian faith in such a situation?

Let us put the answer very simply: He asks us to *accept* our necessity and to trust *Him!*

Does this mean to fight? It means no less, for fighting is our necessity. But it means much more, for it lifts our fighting above the bare level of fatalism, of grim necessity, and invests it with meaning. Whose meaning? Ours? No. God's meaning. Only dimly can our poor hearts discern any meaning in a necessity. But every human necessity has meaning for God—this is the bedrock upon which Christian faith rests. "Though he slay me, yet will I trust him." And though I must slay or share in the slaying of my fellow men, yet will I trust him, and I will believe that *in the event,* whether the event be our victory or our defeat, I shall find his meaning and will praise him. In this faith the Christian accepts the unescapable burden, and bears it, not with grim dumbness, but with courage and hope.

The fact that the Christian cannot clothe his necessity with moral sanctions and affirm that it is "right" and a "duty" to fight, does not consign him to the level of the fatalist. Christianity accepts the fact of necessity which is at the heart of fatalism, but it redeems the spirit of man from the fatalistic interpretation of the fact. It does this, not by denying the inexorable and reducing all of life to moralism, but by revealing the God who is the Lord of history and therefore the Lord of the whole realm of the inexorable. The Lord of history is the Lord also of this present historical necessity! Though our moral freedom is denied us by this necessity, Christianity lifts us to a higher freedom, the freedom to say yes or no to God.* If we say yes to God, we are saved; if we say no to God, we are lost.

Even so, our present necessity is not utterly opaque. For we can at least discern how the war came to be a necessity and can clearly see God's hand in that much of it. It is easier for us to discover the meaning of God's working in the past than to descry his purpose for the future. And when we review the past, we know that the present necessity of fighting is the result of our sin—our sins of blindness, of selfishness, of nationalistic egotism and of overt injustice. Our present necessity is the wages of our sin. And the wages of our sin are God's judgment upon our sin. We are compelled by his righteous judgment to fight because we have built a world without regard to his laws, in disobedience to his will. *Our necessity, therefore, is his judgment.*

We must distinguish sharply between the judgment of God and the will of God. God does not will the war, and our fighting is not our response to his will—the Father of Jesus Christ does not will that we fight. But we have frustrated his will by our disobedience, and his frustrated will is his judgment, our necessity, a divine action which is both punitive and redemptive. The spirit in which the Christian responds to the necessity of fighting is determined, then, not by the brute fact of its necessity, but by the redemptive purpose which lies at the heart of God's judgment. Our response is our repentance for the sin in which we have directly or vicariously shared.

As Christians, therefore, we go forth to fight in repentance and in trust. Our repentance and our trust—this is our response to God's will. Our repentance, because his chastening and saving judgment has brought us to our senses and we would turn away from the sin which brought his judgment upon us and be co-workers with him in building a new world according to his righteous laws. Our trust, because we know that the future is in God's hand, not ours; and whether victory or defeat shall be our portion, we shall still trust him and, walking humbly before him, yield our will to his, in the assurance of faith that in his will our freedom finds its true fulfillment.

*For fuller discussion of this subject, see the chapter, "The Inexorables of Life," in *The Christian and the War,* by Charles Clayton Morrison.

Long Stride toward Reunion

THE REUNION of Christendom within the fellowship of the one Church of Christ may still be a "far-off, divine event," but recent weeks have provided further evidence that it is nevertheless an event toward which the whole church is moving. As reported on page 1326 of this issue, the General Conference of the Evangelical Church has now approved a plan for the merger of that body with the Church of the United Brethren in Christ. This follows closely on the heels of the proposal, which we discussed in these pages only last week, to unite the Congregational Christian and the Evangelical and Reformed churches. While neither of these mergers is complete as yet in the sense that reunion may be considered to be a legally accomplished achievement, in both cases it has passed well beyond the stage of tentative exploration. The action of the Evangelical General Conference goes so far as to commission the most responsible leadership of the church to bend every energy in purposive endeavor until unity is achieved.

It is of course true that the General Conference of the United Brethren in Christ does not meet until 1945 and

that the question cannot be regarded as settled until that body takes an action similar to that taken by the judicatory of the Evangelical Church. It is also true that the annual conferences of both bodies must express their views and that the constitution of the United Brethren requires that a majority of the members of that church approve the plan of union and the discipline of the new church. But since both annual conferences and congregations have been a part of the success of collaboration which has already taken a number of years of deliberate and careful development, there is every reason to believe that approval will be gratefully and willingly given when the decisive moment arrives.

The Evangelical Church and the Church of the United Brethren have every reason to take the step which they are in process of completing. Their similarities in tradition and policy go back to their common origin in the evangelical revival. The Joint Commission on Church Federation and Union point this out in the introduction to their carefully worded document, "The Plan and Basis of Union." "The Church of the United Brethren in Christ and the Evangelical Church share a common historical and spiritual heritage," they declare. "The cultural and religious backgrounds of both are the same. For one hundred and fifty years these two churches have lived and labored side by side in friendly and sympathetic fellowship. In all the basic and enduring elements of faith and ecclesiastical organization they are alike. These two streams of spiritual thought and life issued from the same fountain of living waters. Both denominations are distinctly American churches. They had their beginning in the great spiritual awakening which visited the pioneering colonists in the new world after the middle of the eighteenth century." Indeed, the first proposal of union was made as long ago as 1816.

The action of the thirty-third General Conference of the Evangelical Church is significant as one of the first fruits of the current rediscovery of the ecumenical nature of the Christian Church. The Evangelical Church takes legitimate pride in the fact that it was the first of the world's churches to identify itself with the World Council of Churches, still in process of formation, and that it has been a member of the Federal Council of Churches since that organization was set up a generation ago. Its present move to lose itself in the larger unity of Protestantism is proof that its membership in both councils is more than a formal gesture or even a generous but transient impulse. It rightly sees the resurgence of pagan philosophies and the rise of forces which threaten the survival of the church as a call to men of good will to close the scattered ranks of Christians and to strengthen their unity.

Further, the effect which the prospect of reunion is having on the members of the Evangelical Church, as shown in their recent General Conference, proves that the ecumenical purpose is not only surviving in the church, but is working there in redemptive strength. The member of our editorial staff who was present at the General Conference observed that every important decision made at this meeting was made only after the delegates had carefully taken into consideration how it would appear to the members of the United Brethren Church. Such a spirit, once developed, will not die. What a difference it will make in church policy and eventually even in Christian doctrine for such community of concern to become universal! The fact that this spirit is growing in the church, that through the World Council of Churches and the Federal Council of Churches it is being carefully nurtured and strengthened, is cause for profound encouragement. The fact that it is being recognized by members of congregations of the denominations involved as providing the way in which they can bring the world-ranging scope of the ecumenical movement down to their local churches, making it a reality on Main Street, is reason for gratitude to God.

Finally, it is important to understand that this move, significant as it is in iteslf, is not an end but only a beginning. The Evangelical and the United Brethren churches, having come this far, do not consider that the course is complete. It is expected that a commission on church federation and union, like that which has with skill and patience brought this reunion to its present stage, will serve the new Evangelical United Brethren Church. It is not beyond the bound of possibility that this strong new church, so like the Methodist in organization and doctrine, may in the not too remote future find itself engaged in working out another "Plan and Basis of Union" with that great denomination itself so recently consolidated. That of course is hidden behind the veil of the future. We are content to trust what may emerge from behind that veil since we can see the ecumenical church actually growing under our eyes.

VERSE

Prayer

GOD, bless my enemy!
Thou seest I have lost all power
To help this child of Thine;
The hour
Of my extremity has come;
Blind, halt and dumb
I stand before his needs.
Unless
Thou hast the patience still to bless
Us both with sudden sight,
We are both lost—one in the plight
Of victory, the other in despair.

God, could it be that he is there
Struggling within his soul to pray
For me—*his* enemy—today?

MARGUERITTE H. BRO.

The Vine Upon the Wall

THE wall
That stands between
My neighbor's house and mine
Is no real wall at all. It holds
The Vine.

MILDRED EMERY JONES.

Is Russia Forsaking Communism?

By Harry F. Ward

SINCE former Ambassador Davies published the record of his *Mission to Moscow,* one meets in forums and in ministerial discussion groups the question, "Is Davies right when he says the Soviet Union is going capitalist?" If he is, our perspective on the postwar world changes. The prospect of human society's getting beyond the limitations imposed upon its productive and cultural capacities by the capitalist economy is much dimmer. Also the Christian hope for a classless society, implicit in the spiritual equality proclaimed in the New Testament and explicit in most expositions of the meaning of the Kingdom of God on earth, receives another setback.

Mr. Davies was right in his estimate of the strength of the Soviet industrial machine and its army, and he saw the basic difference between nazism and communism. "The communistic Soviet state," he said, "could function with the Christian religion in its basic purpose to serve the brotherhood of man. It would be impossible for the nazi state to do so." In June 1939, Davies sent word to Chamberlain that his policy was likely to drive Moscow into an economic agreement with Berlin; in 1940 he saw that the Soviet policy was not aid to Hitler but self-preservation; in 1941 he told newspapermen that we should give all possible aid to the Soviets, and declared that "of all the nations of the earth none has a finer record of living up to its treaty promises than the Soviet Union."

Away from Marxist Principles?

This impressive list of judgments, which the course of events has justified, gives much weight to what Davies has to say concerning the economic and social future of the Soviet Union. He thinks that the Soviet Union is departing from the communistic principle and is resorting to the profit motive, with self-interest as the mainspring. He adds the judgment that the payment of 4 per cent interest on defense loans is a violation of the Marxist principle of payment for labor only and not for the use of capital. He believes that the present practice of higher pay and special privilege for those who perform special services is leading away from a classless society. He says, "The system is now a type of capitalistic state socialism." It is "a socialistic enterprise based upon the capitalistic principle of profit and self-interest."

But there is an essential difference between a state capitalism with embryo socialist characteristics and a state socialism with capitalistic remainders. That difference determines the direction in which the society is moving and the probable outcome. What Davies gives us is a blurred picture of an impossible hybrid—a socialist society operating on the basic capitalist principles which are assumed to be the permanent necessities of human nature. With characteristic honesty he informs his government that "the Soviet officials do not admit the deductions which I draw." He transmits their contention that the development which he characterizes as the return to basic capitalist principles is "simply a stage in their effort to attain ultimate communism." Who is right?

Concerning the economic facts on which Davies bases his case there is no dispute. Differential payments according to productivity and services are a basic feature of Soviet economy. Interest is paid on defense loans. The point at issue is whether these facts bear the interpretation that Davies has placed upon them; whether they are moving Soviet society toward or away from capitalism. This, in turn, depends upon whether Davies has correctly understood their nature. If he is wrong there, his case falls to the ground.

Payment of Interest

The least weighty of his points is the matter of interest paid on defense loans. This situation, which is a government expedient to meet a national emergency, corresponds to our sale of war stamps and bonds, except that, in the Soviet Union, they are purchased entirely out of wage or salary, since there is no other form of cash income. There is no private investment, and the interest and principal can be used only as purchasing power for consumption goods and services. Thus interest cannot create or sustain a luxury class, support or stimulate investment or be used to grind the faces of the poor. Consequently Davies is mistaken in describing the Soviet use of interest as a direct violation of a fundamental principle of Marxist philosophy.

Davies' main support for his judgment that capitalist principles now dominate the main trends in Soviet society is his statement that "everywhere the profit motive is being employed." Yet all income in the Soviet Union is distributed for service rendered. There is no legitimate way for a person to make profit from the labor or necessities of another, or by investment. Such attempts are forbidden and punishable. Soviet surplus goes for plant replacement and extension, for social security, cultural and recreational expenditures, premiums for the outstanding workers who have contributed most to production. Hence it is entirely different from capitalist profit, in both its nature and its function. It generates no struggle for profit; it creates no capitalists; it uses, but does not depend upon, the desire for individual development and advancement. And this is not the profit motive, although in the earlier days of capitalist society it was a part of it.

Is There a Profit Motive?

It is at this point that Davies slips into error. He interprets the use of the principle of payment according to productivity as dependence upon the profit motive because it calls forth the desire to achieve the higher incomes thus made possible. These incomes, it must be remembered, are limited to a health and comfort standard and there is no capitalist class into which their recipients might graduate. Hence, in the Soviet Union, income incentive is not related, as it is here, to the profit motive which is

the driving power of the capitalist economy. Davies confuses the so-called profits of the small business man or farmer, which is only the wages of management, with the net gain of monopolistic, speculative finance after all expenses including the wages of management are paid.

Another confusion appears in Davies' phrase, "personal profit for additional effort." Reward for service rendered is certainly not profit. The Soviet leaders have never striven for "selfless industry." Following their dialectical principle of the interpenetration of opposites, they are seeking after the true working relationship between self-interest and the common good. Capitalist philosophy said this was to be found in the automatic development of the public welfare through the competitive struggle of conflicting interests. It was wrong. Now communist philosophy is depending upon a planned economy for chosen ends, and in its transitional stage is making the realization of self-interest depend directly upon the amount and kind of contribution to the common good. This is not a return to the principles of either monopoly capitalism or so-called free enterprise.

Davies is also mistaken in thinking that the introduction of payment according to results means that the communistic principle, "From everyone according to his ability; to each according to his need," is gone. The first part of this slogan is being implemented by proportional incomes; the second, interpreted socially and partially attained. It never meant to the scientific socialists, now called communists, the perfectionist equality it meant to the utopian socialists and anarcho-syndicalists, nor that sought by the Christian communists of various periods and sects.

Payment Based on Results

With the first Five Year Plan came the shock brigade movement to increase the speed and quality of production, and with it higher wages and premiums. Soon the principle of payment according to results was made universal throughout industry and more gradually in agriculture. The educational campaign that accomplished this stressed the social need and the personal advantages of it. But always the reward to the individual was made secondary to the fulfillment of the social plan—the achievement of that higher productivity without which socialism could not displace capitalism, and the realization of that higher cultural level for all the population which would make it an advance in the history of man. "Equalization" was proclaimed one of the most dangerous enemies of socialist construction. Marx was quoted *(Criticism of the Gotha Program, 1875)*, and both he and Lenin were cited as showing that in the first stage of communist society, the socialist period, the principle of distribution according to need could not be realized. So there is no question of departure from communist principles, only the question of maximum possible realization at any given time.

Davies' report, summarizing an embassy staff discussion, that "this is essentially a class society," that "the idea of a classless society has been and is being destroyed in practice," is based upon the admitted differences in standards of living and the enjoyment of special privileges by certain groups. He refuses to accept any other criterion of class. Yet these "visible distinctions," as he calls them, do not in feudal and capitalist society make the main divisions that carry on the class struggle. These differences exist also within those classes, between groups which social historians usually call sub-classes. The main divisions are separated and antagonized by the possession or lack of economic power and the political controls that derive therefrom. This makes exploiting and exploited, ruling and subject, classes.

No Ruling Class

Such classes do not exist in the Soviet Union, nor is there at present any base from which they could start, because the sources of economic power—natural resources and all means of production and distribution—cannot be privately owned or appropriated and are administered through the five year plans, which become increasingly democratic in their controls. The democratic coordination of the Soviet war effort—government, army, citizens and guerrillas—is both result and demonstration of this. Davies offers no evidence of any fusion of the higher income groups—skilled workers, writers and artists, officials—to form a new ruling class, such as occurred during the transition from feudalism to capitalism. There is no sign of it.

There is plenty of evidence, which Davies did not look for, of the educational effort to keep alive the idea of the classless society and the abolition of inequalities. In practical terms this means keeping the present health and comfort income ceiling, constantly raising the income floor, and extending equality of opportunity for health, education and the useful expression of all capacities. In following this road the Soviet people rely upon the fact that there is no inheritance except for personal possessions, a general knowledge of the dangers of bureaucracy and centralism, the continuous development of devices for the democratic inspection and criticism of officials, and the replacement of the inefficient with new blood.

Lenin Was Right

The most that the Davies report proves is what Marxist leaders long ago foresaw and warned against: that socialist society in its early stages, being compelled to operate through income differentials, can develop its own type of group superiorities and inferiorities which must be removed if it is to continue toward its ideal. But these do not and will not make it capitalistic, as capitalist society is feudalistic, unless and until economic power is seized by, or frozen in the hands of, one section of the population. There is less danger of this now than there was in the early twenties under the New Economic Policy or in the peasant unrest of the early thirties, when the capitalist enemies of the Soviet Union, without and within, lost their chance.

In the days of the N.E.P. I went to Soviet Russia to find out whether the Western world was right in its verdict that this policy meant the return of capitalism. I judged that Lenin was the one who was right. He said, "We will take one step backward in order later to take

two steps forward." Those two steps were taken with seven-league boots—the first Five Year Plan and the collectivization program. In the critical year of those two steps I went again to find out whether the incentives of an infant socialist society were as powerful and practical as those of the capitalist world, and whether their weaknesses and dangers could be overcome as those of capitalism had not been. The evidence showed that the Soviet economy was succeeding and would succeed. Recent developments have provided additional proof.

Mr. Davies, successful lawyer and business man, confirmed capitalist, also saw this. Disregarding the rumors and lies believed by his political and business associates, with an honesty which won the respect and confidence of the Soviet leaders as no other diplomat has won them, he examined and reported the facts. But when it came to interpreting them, this self-made son of a middle western parsonage was misled by his own experience, his romantic conception of capitalism as "only one facet of individualism," and the apologia for it he had heard and repeated from college days. Now those who refused to believe him but can no longer say the Soviet Union has failed, are using him to support their thesis that it has succeeded only by becoming capitalist. Again this is only wishful thinking. As Vice-President Wallace has correctly said, the world trend is now toward the removal of inequalities. It is now behind and not against the Soviet Union, whose people will put into the human record their share of the ills that flesh and spirit are heir to, but will not go back to capitalism.

Negroes and the Will to Justice

By Benjamin E. Mays

"TRUTH is seldom, if ever, found in extremes." It may be that this bit of philosophy applies to the interracial crisis through which this country is passing. There are those, Negroes and whites, who take the position that this is not the time for minority groups to press their claims for complete participation in American democracy. They contend that the only issue before the American people is that of winning the war. The Negroes or Jews who insist that democracy shall begin to function fully now and not wait until after the war is over are branded "agitators," "saboteurs," "unpatriotic Americans." The whites, other than Jews, who argue that this is the time for minorities to strike for their rights are labeled "misguided liberals."

How far is this policy of postponement to be carried? Is it tenable? If it is tenable, the Negroes who asked for the privilege of fighting and dying in the navy in a capacity other than that of mess boy, and who insisted on having the fighting ranks opened, were raising issues. It would have been more patriotic if they had continued as mess boys without complaint—certainly until after the war. If such a position is tenable, the Negroes who insist on being allowed to serve their country in all branches of the service on a basis of equality are agitators. If this policy of postponement is sound, those who urge that Negroes be given an equal chance to be trained for defense industries and an equal opportunity to work when trained are unpatriotic. If the position has real merit those who contend for equal pay for equal work are semi-saboteurs. In a predicament of this kind, what is a minority group like the Negro to do?

On the other hand there are those who advance the argument that now is the time for Negroes, Jews, labor and other groups to get everything that is due them. For example, the time is ripe for the Negro to see that all social, political and economic proscriptions are abolished. If these goals are not achieved now, this party reasons, they may never be achieved. Let minorities strike while the iron is hot. Let them insistently raise their chorus of protest until the nation is forced to hear.

There is an element of truth in this position. The chances of making gains are certainly increased in times of crisis, when things are fluid and when social and economic dislocations are apparent. The Negro made some gains in the First World War and he is making some gains in the Second World War. Despite these advances, however, it is hardly probable that the Negro will achieve complete citizenship rights as a result of this war. Social changes come slowly and deep-seated prejudices die hard even when civilization hangs in the balance. Peoples and civilizations have been known to die rather than change. We may be in the midst of such an era now. It may be that the world, including the United States and Britain, does not want democracy, and it may be that America and Britain will not have it, whether they win or lose the war. If minority groups do not recognize these unassailable facts they are going to be greatly disillusioned.

The thing that disturbs me is not that all crippling proscriptions against the Negro will not be abolished as a result of this war, but that there may be no deliberate, sincere, honest "will to justice" operative in this country, during and after the war, so as to make impossible the unnecessary suffering and catastrophe that may follow the conflict.

Is There a White 'Will to Justice'?

Negroes are serving their country on the seven seas and on the six continents—on the land, on the sea and in the air. Negro soldiers are familiar with the Atlantic Charter and the Rooseveltian interpretation of it. They have heard that the United Nations are fighting for the Four Freedoms for all peoples. They believe with Vice-President Wallace that this is a peoples' war. Many of them have read the unprecedented words of Sumner Welles. Negro mothers know that many of their sons will never again set foot on their native soil. In the midst

of such conditions the Negro would be a strange creature indeed if he did not expect to enjoy a larger share of American democracy. Right here lies my greatest fear.

Let us be realistic and admit that there is not likely to be an entirely new order in the area of race after this war. On the other hand, it will be sad indeed if there is no determined "progressive will to justice" on the part of the dominant American mind during and after the war. It will be most unfortunate if after much suffering and death, after hopes for a better world have been kindled, the Negro is told: "The war is over. You need not expect to enjoy the fruits of democracy for which the members of your race have bled and died. But rather act as a Negro should act, think as a Negro should think, accept the status quo as a Negro should accept it." The Negro will need to exercise sane, courageous restraint when he discovers that his country, forgetting almost overnight his sacrifices, will still resist his efforts to become a democratic American. This is exactly what happened after the First World War. If at this point the will to justice steps in, I see a hopeful adjustment. But what is this will to justice?

Things That Can be Done Now

It is my conviction that there are things that can be done now, within the present structure of society—things involving no revolutionary changes—which not only would make for peaceful interracial adjustment but would convince the world that America believes in and wants democracy. Let me list a few such changes.

1. Every able-bodied American is entitled to an opportunity to earn an honest living. He is entitled to an opportunity to learn and to prepare for any job, trade or profession in keeping with his ability. It would require no revolutionary economic changes if the doors of organized labor were completely opened to Negroes, and it would require no radical move if after the doors were opened labor leaders were bold enough to see to it that Negroes were given an equal opportunity to work. Some unions have opened their doors to Negroes. All others could do the same. Joining labor unions, however, is no panacea for the Negro's ills. He can be in the union and still be discriminated against. But if labor made up its mind, it could see to it that all its members had a fair chance to work.

A depression will follow this war. The age-old American policy of firing Negroes first in the depression and hiring them last when the boom comes could be stopped if there were this will to justice. If the Negro represents his percentage of the American population in the draft, he should represent no less in the area of labor, whether in prosperity or in depression. The Negro who has always been loyal to this country is entitled to an equal opportunity to earn a living and an equal opportunity to be promoted on the job. America could grant this if it made up its mind.

2. A part of the Negro's helplessness can be traced to his disfranchisement. It takes an unusual politician not to ignore those who have no voice in electing or defeating him. The white primary and other devices to keep the Negro voteless could be abolished without violence and without instituting radical changes. Recently a group of courageous white citizens started a movement in that direction in South Carolina. If the American people possessed the will to be democratic, disfranchisement could be abolished before this war is over. The Negro votes in every section of the north, in all border states and in some areas of the south. It is not an impossible task to extend the franchise to the whole of America. It should not require a decision of the United States Supreme Court. The Bill of Rights and the thirteenth, fourteenth and fifteenth amendments are all that we need if we have the will to justice.

Equal Opportunity in Education

3. The federal government could equalize educational opportunity in this country. It could bring the south, including Negroes, up to the national average. Without federal subsidy the southern child, Negro and white, will be handicapped for ages to come. Here again nothing revolutionary is required. It could be done at any session of Congress if we possessed the will to do it.

Within the present framework of the south, the salaries of its teachers could be equalized within three or four years, if the will were there. It is my conviction that the salaries of Negro teachers will be equalized in a certain southern state by 1944. It will not be necessary for the Negro teachers to take their case to court. They know that the will to justice, on this point and in that state, is a functioning thing. It seems clear that wherever Negroes find a progressive will to justice in operation they are always willing to wait on the evolutionary process. This could be done in every southern state without bitterness and with complete understanding, within a short time, if we dared do it.

4. The problem of health and hospitalization is always with the Negroes. Special efforts could be put forth, now and after the war, by every government — municipal, county, state and federal—to improve health conditions among Negroes. There is hardly an area in this country where the Negro's opportunity to achieve and retain health is as good as that of white people. Although there are economic and educational reasons for it, we know that Negroes die much faster than white people. This is a problem of national concern and the federal government could do something more specific about it.

Justice for Negro Doctors

Whether in Boston, Massachusetts, or Atlanta, Georgia, Negro doctors are barred from practicing in municipally owned, tax-supported hospitals. We blame Negro doctors because, on the whole, they are not as skilled as white doctors. Yet north and south, east and west, we shut the doors of opportunity in their faces. It is a strange paradox that Negro doctors are denied the opportunity to become more efficient even where all the patients involved are Negroes. To change this situation would require no legislation. It would not even require the slightest change in states where segregation is enforced. It only requires the will to justice. Changes such as these could be made now.

5. Police brutality could be considerably reduced in the south if there were Negro policemen. Parks and play-

grounds could be provided for Negroes. Certainly we would need no legislation to give the Negro justice in the courts. All that is needed is judges who want to see justice and fair play administered to every American citizen regardless of race.

These are elementary truths but they must be uttered again and again, especially now that racial tensions are rising on every hand. Suppose ministers, north and south, should take the lead in this matter. Suppose the editors of the nation should champion democracy's cause in this realm and urge that such changes be made. Suppose government officials should see the wisdom of joining the crusade. Suppose educators in public schools, colleges and universities should so teach that students would be conditioned to think and act in these terms. Suppose labor leaders should advocate that labor accept Negro workers. And suppose we had the moral courage to set about doing these things today!

If America cannot see its way clear to move on this front, democracy in this country may be doomed even though we win the war. If we did move on this front, America would earn the moral right to lead the world and democracy would have more than an even chance to survive on the earth.

What Is American Reform Judaism?

By G. George Fox

THE PAST DECADE has brought a reign of terror in the field of human relationships. That idealism which contributed so much to the vision of brotherhood and peace during the past century has largely given way to skepticism and even discouragement. One of the elements that have been resuscitated is a violent anti-Semitism. This need not be discussed here, except to say that the revival of the Jewish question, so called, has evoked a deeper consciousness of the injustice and the dire consequences of hatred of the Jew. With this intensified feeling on the part of many non-Jews has come a desire to understand more clearly the difference between the religion of the American Jew and that of his co-religionists in other parts of the world. This article is an answer to many who have asked, "What is meant by American Reform or Liberal Judaism?"

It was Rabbi Isaac Mayer Wise who first conceived the idea of creating a unique "American" Judaism, adjusted to the political theories and social usages of America. Rabbi Wise came to these shores from Bohemia in 1846. He had been deeply influenced by the reforms introduced into Judaism in Germany. In his vision he looked forward to an emergent, evolutionary form of the Jewish religion, a form which retained the Hebrew theological, ethical and ceremonial essentials but was adjusted to American life.

Wise knew that every environment influences the religion and the religious practices which are current in it. He understood that in this "promised land" the blessing of freedom was to be experienced in the realm of religion quite as much as in political life. He saw that the processes of democratization, the "American way of life," had resulted in a unified national ideal held by men of different cultures, national backgrounds and racial stocks. He believed that unity could be created in Jewish life also if these same democratic processes were allowed to work, in spite of the fact that Jews in this country came from different lands and cherished a variety of rituals and customs. With freedom to change, modify and readjust, he held that an American Reform Judaism could be evolved which should so modernize essential doctrines and ceremonial forms as to bring them into accord with the new democratic environment.

It was not intended that Reform or Liberal Judaism should abolish the liturgical use of the Hebrew of the Bible, the ceremonials which enshrined historical, ethical or esthetic values, or those holy days which could be reinterpreted to suit our day, our religious needs or our spiritual moods. On the other hand, Wise believed that no harm could come from discarding whatever was foreign, Oriental, incomprehensible to other Americans and unimportant to us Jews. He rightly believed that modernization would strengthen our religion, give those professing it a deeper satisfaction, and prevent misunderstanding on the part of non-Jews. It was his ardent wish also to unite Israel in America on the basis of a reasonable traditional faith and practice that would do away with, and prevent the renewal of, the struggles that were then going on between the "German Jew" and the "Polish Jew," the "Eastern Jew" and the "Western Jew," the "Reform Jew" and the "Orthodox Jew." He hoped to unite the Jews here religiously on the basis of changes that were in harmony alike with the essentials of Judaism, the findings of contemporary biblical and secular science and philosophy, and the American social pattern and the principles of democracy.

What Rabbi Wise Planned

Wise's point of view was best stated in his own words: "We must demand reforms. All unmeaning forms must be laid aside as outworn garments. The internal spirit of Judaism must be expounded, illustrated and made dear again to the Jews. We must inform our friends and opponents that there is a Judaism independent of forms, and this is Judaism emphatically. It is therefore our principle of reform—all forms to which no meaning is attached any longer are an impediment of our religion and must be done away with.

"Before we propose to abolish anything we should inquire, 'What is its principal benefit?' If there is none, it is time to renounce it, for one dead limb injures the whole body. Another principle of reform is this: What-

ever makes us appear outlandish before the world as it now is, may safely be and should be abolished, for we are in possession of an intelligent religion, and the nations, from our precept and example, should be led to say, 'This is a wise and intelligent people.' Whatever tends to this end is truly religious, and must be retained or introduced if it does not yet exist. Whatever has an effect contrary to the above, must be abolished as soon as possible."

Judaism the Source of Democracy

Isaac M. Wise believed that though he lived in a world which was new in many ways, the principal element in the American way of life—democracy—had its roots in Judaism. It was the harmony of the Jewish essentials with American life which he sought to make plain. He knew that there were those who, because of the synagogue's discordance with Western customs, regretted that they were Jews and left the fold. But he also knew that there were many who would gladly remain Jews if this discordance were removed. So he labored to remold or discard the unessential external, and to create a Judaism which, while rooted ethically deep in its past, would reflect the best in the American environment. It would have a modern dress, would assimilate the best in contemporary spiritual life, enrich America with its contribution, and thus take its place as a constructive force in American life. Other early reformers expounded this same philosophy.

As a matter of fact, there was nothing new in the belief that Judaism could change and develop. It is true that the Torah says, "Thou shalt not add to the word which I gave thee nor take away from it." But even the early rabbis found this prohibition unworkable, and sometimes disregarded it. Already in the talmudic period there were varying attitudes toward the interpretations of biblical injunctions, and the comment of the sages was that "their controversies 'were all words of the living God.'" Talmudic rabbis decreed regulations which could not have been in the Torah but were necessary for the preservation of Jewish life in Palestine or Babylonia. They strengthened and modified biblical commands, or promulgated others that harmonized with later ideas of right and wrong or with events in Jewish history. For instance, neither the Festival of the Joy of the Law nor the Feast of Lights is biblical, yet they are important days in the religious calendar of Jewry. Many other examples could be given.

Adaptation to American Life

Wise also felt that if the Jew wanted to preserve his religion he would have to adapt it to American life. While he could not countenance violation of what he regarded as Jewish essentials, he advocated modifications in matters that did not touch these. This process of adjustment or reform in Jewish life—often called also "liberalism"—was sometimes imperceptible, sometimes semi-conscious and sometimes definitely planned. Wise's knowledge of Jewish history served him well in his modernizing efforts; he knew how to answer his critics. He understood thoroughly the meaning of "freedom" in our democratic way of life, and particularly the significance of "spiritual freedom" or, as Roger Williams and Thomas Jefferson called it, "soul liberty." His conception of democracy was essentially that of Professor Charles Merriam in his *The New Democracy and the New Despotism:* "The principal assumptions of democracy are as follows: The essential dignity of man, the importance of protecting and cultivating his personality . . . and confidence in a constant drive towards the perfectibility of mankind. The doctrine of liberty underneath its procedural trappings is essentially that of opportunity for free development of personal desires for expression. Who says liberty says life—richer and more abundant life."

This principle of freedom then, applied to Judaism, is the privilege of thinking through, molding and adjusting our religion to the civilization in which we live; of taking old wine and pouring it into new bottles; of retaining the old which is eternal and applying it to the new which is perhaps ephemeral. And as we have the right to change and adjust, so our descendants must have the same right. In consonance with this principle, many modern congregations have further modified the old ceremonials, and have introduced new ones with a significance for our time which Wise did not know and might not even have approved. Should Reform or Liberal Judaism deny the right to do this it would by that act become static and orthodox, and so nullify its very reason for existence. For this modernized Judaism must at all times contain within itself loyalty to the past, devotion to the present and concern for the future.

Permanent Reforms Sought

Among the reforms which Wise and his followers introduced are the conducting of services in English with a few sentences in Hebrew, instead of using chiefly Hebrew and a little Yiddish or German as was the former custom; the use of the organ with a mixed choir, and congregational singing; late Friday night and Sunday morning services; employment of women in all congregational offices, particularly in the Sunday school—a practice which had no counterpart in Europe; the use of family pews and the custom of worship without hats; together with various ceremonies in the home, some modified and modernized.

The great organizations to which Wise gave his life were not makeshift agencies for his day. His prophetic insight was too deep to stop near at hand. That America would grow and take its place in the family of nations seemed axiomatic to him, although he could not have previsioned the tremendous actualities of today. In this progressive and expanding life of America he saw a place for Jews and Judaism. He felt, as we do today, that the future of Israel as a religious body—and what other future can there be for Israel in America?—lay in that kind of Judaism which would give the individual Americanized Jew enough content and satisfaction and spiritual peace to lead him to maintain, freely and gladly, the continuity of his faith.

Wise was eager to carry Jewish life to new heights and to contribute spiritual values to the new world, even as our forebears were eager in their day. So he formulated

a philosophy of Judaism for America which he hoped would protect it and spread it, not only among the Jews but—though Judaism has not been what is known as a proselyting religion—among those who, grasping the meaning of this newer Judaism, might find it spiritually acceptable and enlist themselves voluntarily under its banner.

Belief in God Fundamental

Reform Judaism, like all forms of Judaism, is built upon the immovable rock of an ethical God of universal justice, righteousness and mercy; upon belief in the fatherhood of God and the brotherhood of man; upon the doctrines of the sanctity of human life and equality of opportunity for the fulfillment of the individual and the enrichment of life. It believes that man is not a brute animal who exists for the benefit or exploitation of the state or of those who control it; that life is invaluable and that man, made in the image of God, must serve and be served; that he must contribute not only to his own welfare but to that of others; that he cannot live by bread alone, nor by brute force, unrighteous power or unjust might, but by the spirit of God.

To Reform Judaism the phrase "atheistic Jew" has no meaning whatever. The concept of God has always been a part of Israel's religion, whether its adherents dwelt in Palestine as Hebrews or after the exile scattered as Jews. With the rise of secular nationalistic Zionism, some, though "religionless," have claimed to be Jews because of their biological ancestry. According to Reform Judaism, the phrase "godless Jew" is a contradiction in terms.

No Personal Messiah

Liberal Judaism rejects the orthodox belief that a personal messiah will gather Israel's children from the four corners of the earth and bring them back to Palestine. It replaces this doctrine by the ideal of a messianic era, a Kingdom of God on earth, a world of justice, peace and brotherhood which each person will help to bring about, where God will be enthroned in the hearts of men and "every man will sit under his own vine and fig tree, and there will be none to make him afraid." American Reform Judaism accepts the equality of man and woman in the realm of religious life, and extends to them equal privileges. In this democracy, woman is finding her place in the congregation as in other activities in American life.

Liberal Judaism does not regard race and blood as the determining factors in its religious fellowship, but, in accordance with its beliefs, it welcomes warmly any convert who accepts its tenets.

Since Jews are Americans in every respect like their non-Jewish fellow citizens, they accept loyally the laws of the nation and freely give obedience to its duly constituted authorities. We of the Reform wing are opposed to the establishment of ecclesiastical courts or tribunals of any sort that duplicate or substitute for the legal instruments of law enforcement. We are unalterably opposed to any tie-up between church and state, whether it be between religion and the public schools or between religion and civil courts. We are in full accord with the talmudic dictum of Rabbi (Mar) Samuel, "The law of the land is the law," in all civil matters.

The conception of *Golus* (exile) is neither central nor essential to the philosophy of Reform Judaism. We American Jews in no sense regard ourselves as being in "exile." Unfortunately the terrible treatment of Jews in certain lands may justify that belief so far as the lot of these European unfortunates is concerned. But there is no "exile" in America. Reform lays upon its adherents the obligation of being American by nationality and Jew by religion. It rejects the thesis that Palestine is the fulfillment of Israel's destiny, and it does not look to, or hope for, a restoration of the old order there. It does believe in the revival of the Holy Land as a cultural and spiritual center of Jewish life.

'A Light Unto the Nations'

American Judaism in the tradition of Reform accepts the mandate of the prophet that Israel is "a light unto the nations, that my salvation may be unto the ends of the earth; that Israel shall be called the priests of the Lord, and men shall call you the minister of God." It accepts the doctrine that God reveals himself continuously and denies that revelation has ceased. Therefore, in keeping with the democratic principle, it grants freedom to search and to inquire, to take away and to add, to abrogate and to build, to change and to readjust. All this that we may erect a spiritual structure for the American children of Abraham, whether born into his household or received into it from among the Gentiles, who are of the hosts that find in this way of life the response to their deepest and holiest yearnings for peace in their journey from time to eternity.

I Am a Sojourner in the Earth

Psalm 119:19

A SOJOURNER in the earth,
My visit here is brief
As time between an April bud
And scarlet autumn leaf.
Out of forever, whence I came,
Back I shall travel, when
I receive a summons writ
By death's peremptory pen.

Just a guest, hospitably
Housed under sky's blue dome,
While calendars and striking clocks
Warn I must go home—
Home, where a custodian,
White pinions folded, waits
My reassumption of the tasks
On limitless estates;
Waits, with a celestial smile,
And a golden key
To a mansion I have heired
For eternity.

ETHEL ROMIG FULLER.

BOOKS

New Light on Medieval Jewry

THE JEWS IN SPAIN, THEIR SOCIAL, POLITICAL AND CULTURAL LIFE DURING THE MIDDLE AGES. *By Abraham A. Neuman. 2 volumes. Jewish Publication Society of America, Philadelphia, $5.00.*

IN A WORK that is a monument of historical research and a model of historical writing, Dr. Neuman turns what might have been only a scholarly monograph which only other scholars with a similar specialized interest could read with profit into a treatise of vastly wider appeal and of obvious relevance to the contemporary scene—and that without abating by one jot the precision of his historical method and without one tittle of special pleading for his own people. In this record of Jewish life in medieval Spain there is a rich body of varied material—enlightening, moving, shocking and amusing—but there is not a whimper in the book, not even a surreptitious plea for sympathy, not a syllable of resentment, not a prejudicial adjective. Only one equally familiar with the whole body of source materials could say with absolute authority whether or not there has been a selection and suppression of data with a view to coloring the picture, and there is probably no person living, at least in this country, who can match the author's knowledge of these sources, the most important of which are in Hebrew, a few in Arabic, many in Spanish, with subsidiary and secondary sources in half a dozen other languages. But the internal evidence of the book itself indicates perfect objectivity of treatment.

The special mine of materials upon which Dr. Neuman has drawn, and which has not previously been used in any comparable way, is the great collections of rabbinic *responsa,* which are most copious for the twelfth century and for the late thirteenth and early fourteenth. These *responsa* are opinions given in writing by eminent rabbis, heads of academies or Jewish communal authorities, in reply to questions submitted to them concerning a great variety of matters. They deal with living conditions, property rights, social relations, economics and industry, dress, food, taxes, duties to the state and the defense of rights guaranteed by the state, as well as with ritual, ceremonials and theology. There are hundreds of volumes of such decisions. One can see at a glance what a flood of light they must throw upon all aspects of Jewish life and upon the position of Jews in the total social framework. The collected acts of the Spanish kings (or of the kings of the smaller principalities which were gradually being united to form Spain), the codes of law and the collections of local ordinances record the acts of the government in regard to the Jews. The records of church councils and of the Inquisition furnish data. But the *responsa* give the other side of the picture—the attitude of the Jews themselves, together with evidence of situations in which the actual practice of the Christian community in its treatment of the Jews did not entirely conform to the legal theory, as was often the case.

The basic fact about the position of the Jews (aside from the fact that, not being Christians, they were considered as outside the normal social and political structure) was that they lived in communities which, under royal grant, possessed definite rights and a large degree of governmental autonomy. The Jewish community, called a *kahal* or an *aljama,* was not a ghetto. Living in it was not compulsory, but was a matter of convenience, congeniality and security. The principles and practices of Jewish communal government in Babylonia and Persia, with talmudic teachers and under an alien but not oppressive government, were brought over. Thus the Jews were able to develop their own culture as well as to practice their own religion with a minimum of interference. Many became rich, as might have been expected, and many issued from the *aljama* to become leaders in the practice of medicine or in science or to serve the state in high office. In the larger *aljamas,* government was by elected officers; they were little republics. Some small ones governed themselves by town meeting, like early New England villages. Some were oligarchies ruled by the heads of the chief families. In any case they made and enforced their own laws, subject always to the jurisdiction of the king, though they sometimes made effective protest against a royal edict which invaded their ancient rights. Paying tithes to the church was a sore point, and the king sometimes sided with them in their resistance to this exaction, for the Jews were "the king's men" and their communities (with a few exceptions) belonged to the *patrimonio real.*

Extended chapters deal with the communal organization, taxes, Jewish and royal courts, economic conditions, money and banking, moral conditions (not too rosy a picture), marriage and domestic life, education, rabbinic culture, synagogue, charities, social relations between Jews and Christians, and service to king and state. Though the church did much to make the lot of the Jews hard, and fanatical mobs did more, the author does not lay upon Rome the chief blame for the final chapters of violence which closed the long and rather happy history of Spanish Jewry. His chief concern is with the times when it was in its best estate, and when each *aljama* constituted a fairly safe little island of Jewish faith, culture and prosperity, while all of them together, though independent of each other in government, formed a nation within the nation. The fury which wrecked this regime had much of the quality of the anti-Semitic madness that is again rampant. One must ponder the advantages as well as the disadvantages of this "nation within a nation" arrangement, and consider whether it holds any promise for the future or whether it has within it the seeds of its own destruction.

Dr. Neuman is president of Dropsie College for Hebrew and Cognate Learning, in Philadelphia, succeeding the illustrious Dr. Cyrus Adler. He has taught history there for nearly thirty years. His work illuminates some important and hitherto unexplored areas in social and religious history and has direct bearing on contemporary problems.

W. E. GARRISON.

Books in Brief

WALT WHITMAN, POET OF DEMOCRACY. *By Hugh I'Anson Fausset. Yale University Press, $3.00.*

Walt's standing as an authentic poet of democracy, and our greatest even until now, is confirmed by Mr. Fausset's judgment. To be sure, Walt never tasted, or even observed, the bitter fruits of the economic individualism which flourished under cover of democracy, and his faith in the immediate triumph of humanity and brotherhood was disappointed. One might profitably remember that, though early explorers made themselves ridiculous in the eyes of posterity by looking for the South sea up the Hudson river and at the sources of the Rappahannock, their belief in the existence of the sea was ultimately justified. There actually

was a South sea, and it could be found, though it was farther away than they supposed. So Walt's objective was right but, like many another prophet, he oversimplified the method of its attainment. In him there is no purgation by suffering. He wants the crown without the cross. He enjoyed "radiant health," but the sense of physiological well-being is not a key that will unlock all doors. He came to his own feeling of fulfillment and security somewhat too easily. The author is not convinced that Whitman consciously "posed," as argued in *Walt Whitman's Pose* by Esther Shephard, nor does he accept as important (even if true) Miss Shephard's discovery of the influence of a book by George Sand. *Leaves of Grass* was neither a sudden burst of unpremeditated art nor an impulsive expression of ideas gained from a single source, but the resultant of many influences and long preparation. Mr. Fausset's documentation is unfortunately vague or lacking. In connection with the detailed description of Walt "as friends and acquaintances knew him" at the age of thirty, one would like to know who these friends were and when they recorded their testimony. It is reported that he "said to a friend": "I never had any particular religious experience, never felt that I needed to be saved." While this sounds plausible enough, one would like to trace the statement to other than an anonymous source.

PEOPLE OF POROS, A PORTRAIT OF A GREEK ISLAND VILLAGE. *By Peter Gray. Whittlesey House, $3.00.*

It is heartbreaking to read a book like this and then to think of the present plight of Greece. One wonders how it goes with those friendly villagers who opened their hearts so genially to the American visitor who came to live among them for four years. Apparently he was a lively and likable young fellow who, besides learning to speak Greek, entered into the life of the place as fully as a foreigner could. He describes their religious ceremonies and ideas sympathetically, though definitely from the outside. This is no idealized portrait of the village and its people. Some of them are curious types, but on the average they rate rather higher than the occasional English and American tourists who pass across the scene. One does not need to be fanatically Hellenophile to hope that the beauty and joy of the little town have not been blotted out.

Books Received

How to Retire and Like It. By Raymond P. Kaighn. Association Press, $1.75. The author, who was engaged in personnel work with the Y.M.C.A. for many years, describes himself on the title page by the one word, "retired." So he knows what it feels like and can still write encouragingly to those about to take the plunge. He has helpful things to say about finances, health, occupations, and the avoidance of those attitudes and characteristics which may make old age a burden to one's self and a nuisance to others. The most important thing is the injunction to prepare for retirement in advance by assuring something to retire on and some activities and interests to retire to.

The Valley of Decision. By Marcia Davenport. Scribner's, $3.00. (To be reviewed.)

Lee's Lieutenants. By Douglas Southall Freeman. Vol. I. Scribner's, $5.00. (To be reviewed.)

The Three Bamboos. By Robert Standish. Macmillan, $2.75. (To be reviewed.)

The Bible in Our American Life. By S. Vernon McCasland. Virginia Council of Religious Education, Planters Bank Bldg., Bridgewater, Va., $2.00. This high school textbook, in mimeographed form, combines sound scholarship, intelligent application of biblical study to present needs, good teaching method and appeal to student interest in an extraordinary degree. The approach is functional rather than historical. It does not begin with Genesis but with a section of fifteen lessons on "Religion in our National Ideals," with readings from both biblical and secular literature. (Lesson I does, as a matter of fact, include some verses from Genesis.) There are extended sections on morality and on Christian and Jewish ceremonials before coming to "Our Beliefs about the Universe" and the final section on "The Bible in Our Literature." The book is equally suitable for use in college classes. Dr. McCasland is professor of religion in the University of Virginia.

Our Fighting Faith. By James Bryant Conant. Harvard University Press, $1.25. Five addresses to college students by the president of Harvard, on the ideals, the duties and the reasonable hopes of youth in the present time of crisis.

Christian World Action. By O. Frederick Nolde. Muhlenberg Press, Philadelphia, 40 cents. A thoroughly usable handbook for study and discussion groups, dealing with the place of the church in the world, the fundamental Christian attitudes in regard to peace, the economic, social, political and other aspects of the postwar settlement that must be made, and the importance of Christian action to secure the right results.

Metaphysics and the New Logic. By Warner Arms Wick. University of Chicago Press, $2.00. This philosophical essay—presumably a Ph.D. thesis—is strictly addressed to readers who can understand that "logical empiricism must be non-metaphysical in the meroscopic sense of the word," that "only meroscopy can have a proper metaphysics," and that "Aristotle's metaphysical propositions may still be accepted as significant, though metaphorical, reflections of semiotic wisdom." Students of the "theory of signs" will at once perceive that this is for them.

The Robe. By Lloyd C. Douglas. Houghton Mifflin, $2.75. (To be reviewed.)

Invitation to Pilgrimage. By John Baillie. Scribner's, $1.50. An apologia for Christian faith addressed more particularly to the modern man who has lost his faith or to the Christian who feels the need of a firmer foundation under the faith that is still his. The method is to re-examine the forks in the road, where belief and unbelief diverge, and try to understand fully the alternatives presented. It seems rather ominous that the author takes as the "charter" of his enterprise these words of Anselm: "Just as the right order of going requires that we should believe the deep things of God before we presume to discuss them by reason, so it seems to me negligence if, after we have been confirmed in the faith, we do not study to understand what we believe." Nevertheless, the presentation is a winsome appeal to reason and to the realities of experience, rather than to authority.

The Servant of the Word. By Herbert H. Farmer. Scribner's, $1.50. In these five chapters which grew out of lectures to ministers, the great English preacher-author not only maintains the high dignity and importance of the sermon but gives wise counsel about the twin arts of preaching and hearing.

Fifty-three Sunday Talks to Children. By Joseph A. Schofield, Jr. W. A. Wilde Co., $1.50.

Stories of Our National Songs. By William J. Hart. W. A. Wilde Co., $1.00.

Letters from God. By Frank H. Cheley. W. A. Wilde Co., $1.50. The messages from God which the author interprets and passes on to his readers are those written in nature and in the facts of human experience. The book is intended for youth, and is designed to be "the blueprint and specifications for building a happy, useful life, here and now."

The Great Conflict. By Hal Hall. Author, Box 722, Oakland, Calif., $1.50. The author projects himself forward to the year 2009—something in the manner of Bellamy's *Looking Backward*, though with a different device for transporting an observer from the present into the future—and describes the methods by which the world's economic, social and international problems have been solved. It is to be noted that free industry and the profit system have survived, but with limitations. Inheritance has been abolished and everybody starts at scratch. A system of public works takes up all slack in employment. The country has, it seems, gained all the advantages that socialists claim socialism would bring, but without becoming socialistic.

Where Are We Marching? By J. Stanley Durkee. Dorrance,

$1.50. Dr. Durkee, for fifteen years and until lately pastor of Plymouth Church, Brooklyn, analyzes the causes of the present national and international confusion and suggests remedies, important among which is the cooperation of Protestants, Catholics and Jews to make effective the ideals they hold in common.

Where Are the People? By Sidney W. Powell. Abingdon-Cokesbury, $1.75. This is a very different sort of book on making friends and influencing people from the one that made that phrase famous. The author is interested in making friends with people for their good and influencing them in Christian ways. The church may be God's temple but it is not his sole abode, much less his prison. Christians who want their religion to be contagious and preachers who want really to spread the gospel must do much of their work outside the confines of church walls. Ministers must think more of people than of audiences. This is the spirit in which the book is written. All of it is inspirational and much of it is specific and practical.

Net Impressions. By A. G. Keller. Yale University Press, $3.75. (To be reviewed.)

Man Discovers God. By Sherwood Eddy. Harper, $2.50. (To be reviewed.)

The Crux of Chronology. An Essay to Establish the Life-Time of Jesus Christ and to Stabilize the Date of Easter. By Frank Herman Meyer. Bruce Humphries, $3.00. (To be reviewed.)

CORRESPONDENCE

We Recommend a Fifth Reading

EDITOR THE CHRISTIAN CENTURY:

SIR: I read through your editorial, "Is the Church Aloof?" four times. I found the following: "God does not will war." "God is using the war . . . as an instrument of his providence." "God is not at war." "God is in the war." My first reaction was that all this was theological double talk. This was my second reaction, too. And my third; and fourth.

Within two weeks I expect to be in the United States navy. I'm glad to know what God is doing, because I was afraid I'd lost him in the shuffle of things. But now I know. He is in the war but not at it; he is using the war but doesn't will it.

Some day, in the thick of battle, I may need God to sustain me in following through what I decided a long time ago was my duty. There won't be any theological constructs to throw back and forth. There will be a simple human need and, I hope, a divine response. And perhaps I'll take a minute to think about you in your swivel chair writing about God's will.

And when the war is over, and the peace is discussed, and you and the others like you come to eat the Thanksgiving dinner of reconstruction, when you weren't even willing to kill the turkey or pare the potatoes, some of us are going to look at you and ask simply, "Where were you when the lights went out?" And then we'll turn to the Board of Economic Warfare and the department of agriculture and say, "Carve, please."

Esteemed sir, history has passed you by. My generation doesn't have a monopoly on the understanding of God, as yours seems to have. There are lots of times when we feel we aren't on speaking terms with him. But in the pinches he is usually there. And he'll be there in the months ahead blessing us because we happen to see in war the lesser of two terrible evils.

You may know all about God, but you have forgotten man.

Newton Highlands, Mass. STEPHEN K. BAILEY.

Wants Another Editorial

EDITOR THE CHRISTIAN CENTURY:

SIR: For a long time, I have been waiting for such a statement as your paper made in the editorial, "Is the Church Aloof?" I have been listening for many months to the preachments of those who would enlist the Christian church in all-out support of this war, and their arguments have weighed heavily upon my soul in their marked departure from the spirit of Christian teaching. On the other hand, I have felt that the church has a serious stake in the present struggle. It has seemed to me that this war is too historically significant for the destiny of mankind, to be thought of only as the outcome of man's sin and disobedience and as having no further meaning for the church. But leaders in the church have gone to what seemed to me questionable limits in order to gain the support of organized religion for the war. I once heard a minister of a prominent church in a well known city try to show from the Gospel records that Jesus was a nationalist and that therefore we, as Christians, should be nationalists and committed wholeheartedly to the nation's war effort. Such perverted reasoning on the part of ministers makes me fear for the leadership of the church.

Your editorial has said what I have wanted said, and I am grateful for it. I should like, however, for you to write another editorial, taking for your text the following words: "God's judgment is the expression of his indissoluble participation in all human action; it is the unescapable reaction of infinite love to blind and willful disobedience—unescapable for man; unescapable for God."

First Congregational Church, Allegan, Mich. ROGER WHITFIELD GOUGH.

Inconsistencies (?) Discovered

EDITOR THE CHRISTIAN CENTURY:

SIR: May I congratulate you upon the possession of a religious insight that transcends your logic. Your firm statement in sections V and VI of your editorial, "Is the Church Aloof?" in the October 14 issue, is the most reassuring statement you have made since December 7, 1941.

But really, sir, did you reread the entire article before printing it? If so, how do you reconcile the statements that (1) "The war is God's righteous judgment upon the nations for the sins which plunged them into its inferno" and (2) "Its [the church's] mission is to bring the totality of war . . . up to the throne of God's judgment"? What kind of double talk is this? The church must bring the judgment of God to the throne of God's judgment.

Add to this, as you do, the statement: "Before his throne there is no righteous cause under heaven which can justify the fratricidal butchery of our fellow men in which we are now engaged. The butchery is abysmally worse than any cause is righteous." And we have God inflicting a punishment far worse than, I suppose, even his cause is righteous. What has happened here to the Christian God of love and forgiveness?

Corollary number 3, in section III, includes the words: "God is using the war itself . . . as an instrument of his providence to bring the nations to their senses, that is, to repentance." "The essence of war," you have already said, "is in the fighting." You have added that "the Christian must hold that God is in the fighting and the killing as well as in the comforting and the healing." You then effectively refute that argument by saying, in the last paragraph, that "to make the Father a party to the fiendish slaughter of his own children is to deny the Incarnation and to flout the God who revealed his love in the cross of Christ."

Do you mean to make this denial and to flout your God? Or do you mean to spank yourself? Or are you (or God) suffering from schizophrenia?

It may be that you make a nice distinction between being *"in* the killing" and being *"a part* of" it. If you mean by "in the killing" that God is being crucified by it, we can agree on that; but if you mean *that,* what do you mean by "in the comforting and the healing"?

Perhaps the clarity of your thought is best summarized in the last two paragraphs of section II, where you say, "No squeamish moralism must be allowed to push God out of the war. Nor may we yield half a point and say that he is in one part of the war but not in another part—that he is present and active in the humanitarian services and in the sacrificial suffering which war entails,

but not in the fighting." Then we read, *"The church, in its human way, is doing what its God is doing.* Its activity in the war is to bear witness to what God is doing. It bears this witness by its deeds of mercy, by the word of its prophets, by its labors for a just peace and by its worship where all its activities come to a focus."

What has happened to the church's responsibility to the other half of God's activity, namely, the fighting and the killing? You have yielded the half-point only twenty lines after you swore you could not. Either you do not have the conviction of your words or (I refuse to believe this) the courage of your convictions.

We who are c.o.'s forgive you for your muddled thinking in exchange for the charity of your forgiveness for our "confused conscience." But I, for one, hope that sections V and VI are the harbingers of a much needed unmuddling of your recent position.

Wesley Methodist Church, Richard H. Bimson.
Sacramento, Calif.

Believes Pacifism is Realistic

Editor The Christian Century:

SIR: I have followed with great interest your references to pacifists since the outbreak of the war. Don't you think it is about time we have a definition of terms? Just what do you mean by a pacifist?

In your editorial, "Is the Church Aloof?" in your issue of October 14 you slay the pacifist again with your pen—but the spirit seems to have more lives than you have pens! You may have some definite pacifist in mind as you write these things, but I maintain that they do not apply to pacifists as a whole.

You base part of your attack on this statement: "Christianity cannot be adequately stated in terms of moral idealism." That is exactly what the pacifist believes—Christianity is not only moral idealism, but moral realism as well. It is not abstract principle, but concrete action. You say God is in the war being crucified—what could be more pacifistic than that? Will you then enter into the war and drive a few spikes into him or thrust the spear into his side? Even though sin already has him on the cross, are you not responsible for your actions?

Further, you say: "Pacifists . . . should now join all other Christians in a common search for the positive ways in which the church may bear this witness with prophetic boldness and without compromise." *Time alone can tell just which group is being the highest* witness to the redemptive working of God, yet it seems to me that *history will prove* (indeed past history does prove) that war is not a positive witness either to the redemptive power of God or to the teachings of Jesus. Schaff wrote that "Napoleon at St. Helena is reported to have been struck with the reflection that millions are now ready to die for the crucified Nazarene who founded a spiritual empire by love, while no one would die for Alexander, or Caesar, or himself, who founded temporal empires by force." The *Christian pacifist has found a positive way to bear witness to the* redemptive power of God *and* to the power of the gospel in a *world of sin.*

Mt. Lake Park, Md. Garrett H. Evans.

Clarifying Our Editorial

Editor The Christian Century:

SIR: For your editorial, "Is the Church Aloof?" accept the thanks of many who want such a problem grappled with in burning seriousness. For the further clarification of your point of view, *let me submit the following observations on your editorial.*

1. You oversimplify the process of armed conflict by reducing *it to pure brutality and clash of power, a matter of tanks and* bombers. These physical means are used as instruments by societal groups also motivated by and using instruments of idealism, propaganda, art, political theory and all the varied imponderables of social life. War intensifies certain of the spiritual as well as physical energies of combatants.

2. If it is "apostasy" to say that God can be defeated, we can only conclude that God wills everything to be just as it in fact is. If God wills the peace and well-being of mankind, how else shall we interpret the war than as an obstacle to what God wills?

3. You say that "the Christian must hold that God is in the fighting and the killing as well as in the comforting and the healing," and that "the church, in its human way, is doing what its God is doing." The church therefore is, or should be, in the fighting and the killing.

4. The hell of this war is unescapable, even for God. Yet the war is God's judgment on man for his disobedience. The connotation of a "judgment" is that it is a free act; but an "unescapable" decision is inexorably determined, hence not free. Freedom requires a moment of "selectivity" wherein any *one* of the alternatives is "escapable," though *all* of them may not be.

5. "Before his throne there is no righteous cause under heaven which can justify the fratricidal butchery of our fellow men in which we are now engaged." If God has judged us to the hell of war for our sins, surely he wills the war as his righteous judgment. He may not *wish* the war, but if he judges us to it he must *will* that it be.

6. Most important of all: If God is not in the war, do you admit further that he never favors either side in a physical struggle? If so, he has no interest in a gradation of values, a progress from lower to higher. Does he care if India be inhabited by tigers or by men? If he does, he wills that in a death struggle the men shall triumph over the tigers. If he does not care, then no standard for human action can be arrived at, because in every human decision the destruction of some entity or entities is involved. We *must* choose. How can we Christians choose if God will not?

First Parish (Unitarian), Alexander Winston.
Jamaica Plain, Mass.

Disappointment Turned to Praise

Editor The Christian Century:

SIR: The editorial appearing in The Christian Century of October 14 entitled, "Is the Church Aloof?" goes a long way in rectifying the disappointing impression created by the limping pronouncements made, presumably by the same pen, immediately after Pearl Harbor. The editorial is a commendable forthright statement of the unchanging faith concerning the unchanging God. Some of us had waited hopefully for some such clarification immediately following Pearl Harbor, but our hopes were frustrated as we read the halting words that brought pain and confusion to our minds. *We felt like those two pilgrims on the way to Em*maus, disappointed and discouraged at the turn of events, for it *was the third day since the crucifixion and nothing of importance* had happened, while all the while they had trusted that Jesus should have redeemed Israel. The logic of events had brought us to another crucifixion and *some of us had hoped that* The Christian Century would keep a light burning high and lifted up. The words issuing from the editorial sanctum were plausible but the life had gone out of them. The present editorial does ample justice to our conviction that The Christian Century can speak with unerring accuracy when it makes up its mind to speak.

Whatever individuals may do in the tragic hour in which we live may be left to their individual conscience, but the church to remain the church must speak the whole counsel of God. God cannot be a God of peace in times of peace and a God of war in times of war. The men who wish to enlist and draft God into their army of hate and destruction sin against the holy love of God. They want to use God the way they use their guns and bombs, to slay and destroy their enemies. It is a subtle form of blasphemy, not to say irreligion.

Many of us may not know the full implication of the statement that God is in this war, but we know that if God were in it he *would be in it as judgment. We share the thesis of the editorial* that God is working in the war and through the war to redeem the nations from the hell into which their disobedience to his will has plunged them. It is the high function of the church to make this clear and compelling. To do less would be to tear asunder the seamless robe of Christ.

The confusion of our times is no better illustrated than in the speech of Lord Halifax, British ambassador to the United States, in a broadcast of September 20, 1942, in which he said: "We know that, stripped of the accidents which have brought this or

that nation into war, the real issue for us is whether Christianity, and all that it means, is to survive." One would like to put beside this a statement as to the real issue from the lips of Stalin, not to mention the millions of men who must perish to make some form of imperialism secure. The church had better be haunted by that strange man on the cross.

Calvary Baptist Church, Victor F. Scalise.
Lowell, Mass.

Do We Misunderstand Pacifism?

Editor The Christian Century:

SIR: The Christian Century has assumed such unparalleled leadership in the field of religious journalism that I am reluctant to offer real opposition to your attitude regarding the pacifist position. However, there seems to be a misunderstanding right at the heart of your interpretation of the pacifist and the cross. In an early issue on the war you suggested, "Jesus was a peacetime pacifist, and his cross was a peacetime cross" (May 6, 1942). Now you write, "This is the fallacy of pacifism on its positive side. . . . It takes idealism and ignores the realism." This you write after explaining: "His cross is not merely the demonstration of his own moral integrity—his faithfulness even unto death to God's moral order. . . . Christianity cannot be adequately stated in terms of moral idealism" (Oct. 14, 1942, p. 1248).

There are those who hold that the cross as love's moral absolute is the most realistic thing in the world. It seems to me the gravest injustice to the pacifist position to insist that the pacifist is not a realist. He holds that Jesus was literally right. He sees in Christ the revelation of the moral structure of the universe. He believes that this strategy of the cross must be built into the fiber of his life, using it in facing the most significant daily tasks, putting it to work in simple human relationships. This, he holds, will establish the contagion of love in the life of the community and finally in the world. His only certainty is the assurance of faith. For he believes that this strategy of the moral love of God as revealed in the cross, when put to work in the lives of those who are committed to the way of love, forgiveness and understanding, can be the only realistic world solution.

I think it would strengthen enormously the position of leadership which you are assuming in bringing this matter before us if The Christian Century were to appeal to a competent theologian who holds the pacifist view to relate it to the theology of the cross.

Community Methodist Church, Kenneth Morgan Edwards.
Rosemead, Calif.

Appreciations

Editor The Christian Century:

SIR: Your editorial, "Is the Church Aloof?" is one of the ablest, clearest and most inspiring you ever wrote. I trust that you will get many favorable reactions and that it may have wide discussion.

Church Committee for China Relief, Fred Atkins Moore.
New York, N. Y.

Editor The Christian Century:

SIR: Congratulations on your editorial, "Is the Church Aloof?" That is truly magnificent and as fine a statement of the position of the church as I have seen anywhere. Editorials like this should have wide reading and wide quoting. A separate printing in pamphlet form would have real value. You are making a tremendous contribution to the thinking of the church in these days.

First Methodist Church, Arthur P. White.
Elmira, N. Y.

Editor The Christian Century:

SIR: In this week's issue of your matchless periodical I have just finished my first reading of "Two Americas: Two Britains" and also "Is the Church Aloof?"—the first by E. Stanley Jones, the second by the peerless editor of The Christian Century. And I want sincerely to thank each of these men of God for these writings. Did the busy hours permit I could comment at length on what is so splendidly said here. I do not have the time this a.m. so to do. But will you by this letter let the brethren of the ministry know, please, that a humble minister in the Methodist Church down deep in the southland is thankful to you and grateful to God that in such an hour as this—a terrible hour—there is a voice in the land such as is your magazine!

If I were a layman and my minister were not able to subscribe to The Christian Century I would sell my shirt, shoes or hat, if need be, to be able to send him the greatest paper in America.

Farmer Methodist Church, James O. Ervin.
Farmer, N. C.

Editor The Christian Century:

SIR: This is "fan mail" to the author of the editorial, "Is the Church Aloof?" in the issue dated October 14. The author has succeeded in formulating a statement of faith which I believe to be acceptable to all enlightened followers of the Christ.

That editorial is worthy of extended study in every school for the Christian ministry and in every class of religious education, until the students either comprehend the message you have delivered or acknowledge their inability to face reality and to understand what is being pointed out to them.

Many people who have become disgusted with the shallow thinking of militaristic ministers would certainly subscribe to the kind of positive Christian doctrine outlined in your editorial.

Bureau of Unemployment Compensation,
Galion, Ohio. Frederick W. Biehl,
District Examiner.

A Note of Patient Distrust

Editor The Christian Century:

SIR: Just a line to state that I, for one, am in hearty agreement with the views expressed in Dr. Dwight J. Bradley's letter relative to your editorial position. You probably intended to be facetious in your caption, "We are exposed." In point of fact you never told the truth more clearly than in that heading. For myself I hardly know which to distrust the more—the *Chicago Tribune* or The Christian Century.

Whitewater, Wis. George E. Mitchell.

We Like Letters Like This!

Editor The Christian Century:

SIR: Since I received the first issue of The Christian Century I have wanted to write to you and tell you how highly I value your publication. I am glad I did not yield to my impulse because now I can write with more certainty. Not just one issue is good—every issue is good; in fact each succeeding issue is "better" if that were possible.

I like it because it is so factual, so dispassionate, so fair to every view, so sane and Christian, especially on the burning and all-absorbing issue of the war. I really feel that I can dismiss all my other publications and just confine myself to The Christian Century. I have arrived at the point that I read the others as I read the daily paper—just the headlines. When The Christian Century arrives I have a fine yardstick which I swing over my desk and push aside everything and anything else I might have been occupied with and read the Century.

The article "Victory—For Humanity," by Albert W. Palmer, is not merely the best thing I have read on peace aims but, it seems to me, the only Christian and the only sane approach to the problem of peace. Would you think well of its publication in pamphlet form? I would, for instance, be happy to send a copy to every member of my church and bring its substance to the attention of my various groups in their meetings.

Thank you for The Christian Century. May God prosper your work and grant it an ever widening circle of influence.

Our Redeemer Lutheran Church, Arthur R. Hanser.
Seaford, N. Y.

[Address the Churchmen's Committee for a Christian Peace, 740 N. Rush St., Chicago, for reprints of Dr. Palmer's article. Price, 3 cents each; $1.00 per hundred.—The Editors.]

Church Not at War, Lutherans Hold

American Body, in Biennial Meeting, Prays for Speedy and Just Peace—Would Tighten Interchurch Bonds

(Special Correspondence)

MENDOTA, ILL., Oct. 17—Declaring that "the church of Jesus" is not at war, the American Lutheran Church, meeting here in biennial session, voiced a plea to Christians to pray "that the Lord may speed the day when a just and equitable peace may be established and the gospel of Christ given free course among all nations." Passed without a dissenting vote, the resolution described the church as the "harbinger of peace through the proclamation of the gospel," and asked that more frequent prayers be offered in public and private "for the welfare of our nation, for the guidance of her leaders, and for the protection of her sons in the armed forces in this time of crisis and confusion."

It was noted that the American Lutheran Church, through the National Lutheran Council, has acknowledged that "we, with all American citizens, are in possession of liberties which are ours because other men have died on the field of battle." Through the same medium, the American Lutheran body has gone on record as upholding "the historic attitude and practice of Lutherans as a church in their full identification of themselves with American principles and institutions as an expression of their loyalty to the teachings of the Christian religion," and has upheld "the characteristic loyalty of Lutherans in America as citizens in their consistent support of the government, as a basic duty, in the maintenance of national unity and order."

Seek Closer Relations Among Lutherans

A resolution was also adopted expressing the hope that all obstacles impeding closer relations among Lutheran church bodies in America may be "speedily removed." Denominations referred to in the resolution were the United Lutheran Church in America and the Missouri Lutheran Synod, the two major bodies with which the American Lutheran Church is not yet in "fellowship." To the end that the aims of the resolution may be carried out, the convention voted to continue its Commission on Lutheran Unity.

The most controversial issue to come before the convention was settled with the adoption of provisions for the creating of one board of American missions to supervise all mission work done by the American Lutheran Church in America. Hitherto there have been three boards—one on home missions, one on Mexican missions and one on colored missions. Under the new setup there are to be three or more commissions under one central board of seven members, four of whom will be pastors and three laymen.

Creation of a new Youth Board to streamline work among the 60,000 youth of the denomination under the direction of Rev. Marcus Rieke, newly inducted youth director, was hailed by delegates as the most forward-looking step taken thus far in the youth program of the church. Ever since the organization of the American Lutheran Church in 1930 its young people have been organized in an International Luther League, with only loose connections with the parent body, the American Lutheran Church. Through the newly created Youth Board, which is to be elected by the American Lutheran Church, the Luther League will be closely related to the church organization.

For Salary Minimum

The convention also adopted a resolution favoring a minimum salary of $1,500 and free house for every pastor in the American Lutheran Church, and instructed the president of the church, in conjunction with various church boards and agencies, to continue efforts to reach this goal.

Warned repeatedly that there is a growing shortage of ministers, the convention was happy to learn that both at Wartburg Seminary and at Capital University Seminary, Columbus, Ohio, the enrollment this year is slightly above normal.

In its final session the convention voted to uphold the right of the church to support conscientious objectors, but refused to support any c.o. who fails to register or to "render any service to the nation in its time of need." Recognizing the right of a registrant to apply for such non-combatant service as would be a contribution to the nation's defense program apart from actual combat duty, the resolution stated that the church is ready to make representations in his behalf should such non-combatant service be denied him. The resolution also affirmed the church's responsibility in providing for the spiritual welfare of its conscientious objectors, but placed the obligation for their physical maintenance on friends or relatives.

Adoption of a budget of $800,000 for the ensuing year marked the closing day of the convention. The budget for 1943 represents an increase of 2½ per cent over the budget for this year, but provides a greater sum for expansion than this percentage indicates because of the elimination of sums for debt liquidation and interest and the closing of a junior college in Hebron, Neb. By the end of the current year this church body will have paid off its entire indebtedness. Hebron Junior College was closed last June. It has been receiving $19,000 annually from the church. The budget provided $205,500 for colleges and seminaries, $256,000 for American missions, $116,000 for foreign missions, $60,000 for aid to retired pastors and pastors' widows, $45,000 for charitable institutions, $41,000 for promotion and interchurch relations, and $47,000 for administration costs.—*(By Religious News Service.)*

Cavert Reaches Geneva

Samuel McCrae Cavert, general secretary of the Federal Council of Churches, has arrived in Geneva, Swtz., for conferences with European Christian leaders.

Vote to Merge With Brethren

Evangelical General Conference Takes Historic Action—Refuses to Change Position on Church and War

(Special Correspondence)

NAPERVILLE, ILL., Oct. 16—By a vote of 226 to 6, the 33rd quadrennial conference of the Evangelical Church, which adjourns here today, approved the plan of union with the United Brethren in Christ which had been agreed to by the joint commission on church federation and union of the two bodies. Thus the first church to join the World Council of Churches has taken the decisive first step toward a merger which is confidently expected to result in the union of the two bodies under the name of "Evangelical United Brethren Church." The United Brethren are expected to take parallel action when their next quadrennial conference meets in 1945. After that it will probably take another year or two for subordinate bodies to make final clearances. However, both bodies have already gone so far toward union that the completion of their plan will in all probability occur in 1946 or shortly thereafter, consolidating the strength of these two denominations in a new body which will have more than 700,000 members.

First Move Made in 1816

The first proposal for union was made in 1816 and failed of realization on a minor point. In subsequent years the Evangelical Church, first known as "Albright's people" after Jacob Albright, the founder, itself divided, reuniting again in 1922. The move which now appears destined to achieve what has long been desired appears to have been started in 1933 by Bishop M. T. Maze of the Evangelical Church. A "fraternal delegate" to the United Brethren quadrennial conference in that year, he announced—on what authority is not entirely clear—that "we of the Evangelical Church are now ready to negotiate." The United Brethren thereupon appointed a commission on church federation and union. It met with a similar commission appointed by the Evangelicals the next year. The 1938 Evangelical conference formally requested the joint commission to bring before it in 1942 a specific and mutually agreeable plan of union. The commission, whose report provided the platform on which plans for merger are now proceeding, will probably be continued in the new denomination.

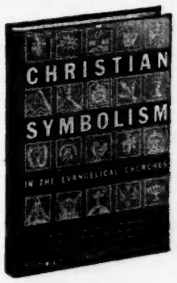
According to the new plan of union, the new church will be governed on Methodist lines, although there are traces of both presbyterial and congregational polity in the general plan. Authority is vested in a general conference, which is expected to meet quadrennially. This conference will elect nine bishops for terms of four years. They will continue to be responsible to the general conference. Four Evangelical and five United Brethren bishops are now

Abingdon-Cokesbury Press

Christian Symbolism

in the Evangelical Churches

THOMAS A. STAFFORD



This is perhaps the *first* study of Christian symbolism written with particular regard for the evangelical church. It reveals many fascinating and heretofore little known facts about symbols in common use. It traces the history of those visible and vital emblems which Christians through the centuries have used as aids to worship. Unfailingly, also, it lifts up the true spiritual significance of each symbol, explaining its essential religious meanings.

The graphic clarity of Dr. Stafford's descriptions is strengthened by numerous excellent drawings, which in themselves make the book truly a work of art. The usefulness of the book is further increased by many practical suggestions for the intelligent, reverent use of symbols in modern worship. The pages are informative, beautiful, inspiring, and plainly helpful.

Dr. Stafford has made a life-time study of the whole matter of ecclesiastical symbolism, especially that which is related to Christianity. The result of exhaustive research, this comprehensive volume affords much-needed illumination with regard to the emblems and art forms which for generations have stirred the worshiper's imagination. These pages are rich in treasure for the minister, the church architect, the student of church history, and every Christian who would intelligently grasp the reality back of the visible sign.

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SYMBOLIC STARS
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NEWS *of the* CHRISTIAN WORLD

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A resolution was also adopted expressing the hope that all obstacles impeding closer relations among Lutheran church bodies in America may be "speedily removed." Denominations referred to in the resolution were the United Lutheran Church in America and the Missouri Lutheran Synod, the two major bodies with which the American Lutheran Church is not yet in "fellowship." To the end that the aims of the resolution may be carried out, the convention voted to continue its Commission on Lutheran Unity.

The most controversial issue to come before the convention was settled with the adoption of provisions for the creating of one board of American missions to supervise all mission work done by the American Lutheran Church in America. Hitherto there have been three boards—one on home missions, one on Mexican missions and one on colored missions. Under the new setup there are to be three or more commissions under one central board of seven members, four of whom will be pastors and three laymen.

Creation of a new Youth Board to streamline work among the 60,000 youth of the denomination under the direction of Rev. Marcus Rieke, newly inducted youth director, was hailed by delegates as the most forward-looking step taken thus far in the youth program of the church. Ever since the organization of the American Lutheran Church in 1930 its young people have been organized in an International Luther League, with only loose connections with the parent body, the American Lutheran Church. Through the newly created Youth Board, which is to be elected by the American Lutheran Church, the Luther League will be closely related to the church organization.

For Salary Minimum

The convention also adopted a resolution favoring a minimum salary of $1,500 and free house for every pastor in the American Lutheran Church, and instructed the president of the church, in conjunction with various church boards and agencies, to continue efforts to reach this goal.

Warned repeatedly that there is a growing shortage of ministers, the convention was happy to learn that both at Wartburg Seminary and at Capital University Seminary, Columbus, Ohio, the enrollment this year is slightly above normal.

In its final session the convention voted to uphold the right of the church to support conscientious objectors, but refused to support any c.o. who fails to register or to "render any service to the nation in its time of need." Recognizing the right of a registrant to apply for such non-combatant service as would be a contribution to the nation's defense program apart from actual combat duty, the resolution stated that the church is ready to make representations in his behalf should such non-combatant service be denied him. The resolution also affirmed the church's responsibility in providing for the spiritual welfare of its conscientious objectors, but placed the obligation for their physical maintenance on friends or relatives.

Adoption of a budget of $800,000 for the ensuing year marked the closing day of the convention. The budget for 1943 represents an increase of 2½ per cent over the budget for this year, but provides a greater sum for expansion than this percentage indicates because of the elimination of sums for debt liquidation and interest and the closing of a junior college in Hebron, Neb. By the end of the current year this church body will have paid off its entire indebtedness. Hebron Junior College was closed last June. It has been receiving $19,000 annually from the church. The budget provided $205,500 for colleges and seminaries, $256,000 for American missions, $116,000 for foreign missions, $60,000 for aid to retired pastors and pastors' widows, $45,000 for charitable institutions, $41,000 for promotion and interchurch relations, and $47,000 for administration costs.—*(By Religious News Service.)*

Cavert Reaches Geneva

Samuel McCrae Cavert, general secretary of the Federal Council of Churches, has arrived in Geneva, Swtz., for conferences with European Christian leaders.

Vote to Merge With Brethren

Evangelical General Conference Takes Historic Action—Refuses to Change Position on Church and War

(Special Correspondence)

NAPERVILLE, ILL., Oct. 16—By a vote of 226 to 6, the 33rd quadrennial conference of the Evangelical Church, which adjourns here today, approved the plan of union with the United Brethren in Christ which had been agreed to by the joint commission on church federation and union of the two bodies. Thus the first church to join the World Council of Churches has taken the decisive first step toward a merger which is confidently expected to result in the union of the two bodies under the name of "Evangelical United Brethren Church." The United Brethren are expected to take parallel action when their next quadrennial conference meets in 1945. After that it will probably take another year or two for subordinate bodies to make final clearances. However, both bodies have already gone so far toward union that the completion of their plan will in all probability occur in 1946 or shortly thereafter, consolidating the strength of these two denominations in a new body which will have more than 700,000 members.

First Move Made in 1816

The first proposal for union was made in 1816 and failed of realization on a minor point. In subsequent years the Evangelical Church, first known as "Albright's people" after Jacob Albright, the founder, itself divided, reuniting again in 1922. The move which now appears destined to achieve what has long been desired appears to have been started in 1933 by Bishop M. T. Maze of the Evangelical Church. A "fraternal delegate" to the United Brethren quadrennial conference in that year, he announced —on what authority is not entirely clear— that "we of the Evangelical Church are now ready to negotiate." The United Brethren thereupon appointed a commission on church federation and union. It met with a similar commission appointed by the Evangelicals the next year. The 1938 Evangelical conference formally requested the joint commission to bring before it in 1942 a specific and mutually agreeable plan of union. The commission, whose report provided the platform on which plans for merger are now proceeding, will probably be continued in the new denomination.

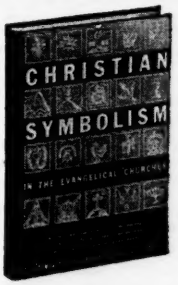
According to the new plan of union, the new church will be governed on Methodist lines, although there are traces of both presbyterial and congregational polity in the general plan. Authority is vested in a general conference, which is expected to meet quadrennially. This conference will elect nine bishops for terms of four years. They will continue to be responsible to the general conference. Four Evangelical and five United Brethren bishops are now

Abingdon-Cokesbury Press

Christian Symbolism

in the Evangelical Churches

THOMAS A. STAFFORD



This is perhaps the *first* study of Christian symbolism written with particular regard for the evangelical church. It reveals many fascinating and heretofore little known facts about symbols in common use. It traces the history of those visible and vital emblems which Christians through the centuries have used as aids to worship. Unfailingly, also, it lifts up the true spiritual significance of each symbol, explaining its essential religious meanings.

The graphic clarity of Dr. Stafford's descriptions is strengthened by numerous excellent drawings, which in themselves make the book truly a work of art. The usefulness of the book is further increased by many practical suggestions for the intelligent, reverent use of symbols in modern worship. The pages are informative, beautiful, inspiring, and plainly helpful.

Dr. Stafford has made a life-time study of the whole matter of ecclesiastical symbolism, especially that which is related to Christianity. The result of exhaustive research, this comprehensive volume affords much-needed illumination with regard to the emblems and art forms which for generations have stirred the worshiper's imagination. These pages are rich in treasure for the minister, the church architect, the student of church history, and every Christian who would intelligently grasp the reality back of the visible sign.

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in service. The church will be divided into smaller areas, to be known as conferences, which will bring together annually representatives of both laity and clergy from each church.

Reasons for Merger

No opposition to the merger as such was expressed in this General Conference, although some who desired to postpone action for another quadrennium said that opposition existed in Ohio. In presenting the plan, Rev. C. C. Gibson of Detroit urged its adoption on the ground that it would strengthen the church spiritually, would make church administration more economical and efficient, would give the united church more influence than the divided churches could have and would be a step in the direction of the organic union of all Protestantism. The opposition was led by N. G. Schmidt, M.D., of Illinois. He asked for delay on the ground that the commission's report showed inadequate preparation. Other objectors to immediate action cited the disparity between the pension provisions which the United Brethren make for their ministry and those made by the Evangelical Church. The financial difficulties which have involved an office building owned by the United Brethren Church in Dayton, Ohio, their headquarters city, also came in for critical comment. Mr. Edward Heina, Evangelical business man of Cleveland, demonstrated the financial soundness of the general position of the United Brethren Church, and others clarified its policy on pensions.

It was notable that laymen, who constituted half the membership of the conference, had a great deal to say on both sides of most issues before the conference. One delegate from Ohio declared with some emotion that he had asked God to guide him in his vote and that he had now received direct word that he must oppose union. He was answered by A. C. Strutz, attorney general of North Dakota, who assured him that members of the commission had given prolonged thought as well as diligent prayer to the matter and had reached an opposite conclusion. Mr. Strutz denounced "whisperings" against the merger and said that he could not believe that Evangelical ministers would oppose it simply because it might involve a decrease in salaries or pensions. After a statement favoring the merger by the aged Bishop Emeritus S. P. Spreng, a "Yea" and "Nay" vote was taken, each delegate standing and casting his vote. When the completion of the ballot showed how overwhelming was the opinion favoring union, three or four who had voted in opposition changed their vote, declaring themselves reassured by the outcome. Among these was the layman who said he had received direct guidance from God to oppose union.

Pensions Provide Debate

Like most other church assemblies, this 33rd General Conference of the Evangelical Church spent considerable time discussing ministerial pensions. On this issue, as on nearly everything else which came before this body, the discussion was greatly influenced by the coming merger. The net result is that each of the merging bodies is to keep in force the superannuation plan now operating, but all men newly coming into the ministry of the united church are

(Continued on page 1335.)

Spain Persecutes All Protestants

Closes Nearly All Churches—Europe Is Seen Turning to Religion—Plan for Postwar Meeting of Churches

(Correspondence from New York)

NEW YORK, Oct. 15.—Baptist ministers in Portugal have broadcast an appeal for aid for the Spanish Protestants, according to the central bureau for relief of the Evangelical churches of Europe. All reports from Spain indicate that the religious situation there is definitely bad. All "heretic" schools have been closed, nearly all churches have been shut up and their membership debarred from public aid, admission to public schools and offices. Compulsory attendance at Catholic religious services in the army is being asked for. No stipends can be legally paid to Protestant pastors or workers under present conditions. The Swiss weekly, *Vie Protestante,* states that the institution of civil marriage, one of the achievements of the short-lived Spanish republic, has in practice been abrogated. Non-Catholics are compelled to seek Catholic priests for the performance of the wedding ceremony.

* * *

Church Thrives on Persecution

"Nevertheless," says *Vie Protestante,* "the parish life in the few places where services can still be held is more intense than ever before. One church which ordinarily had 80 communicants, now has 160 or more at the Lord's table. Protestantism in Spain is by no means dying, but it is oppressed by tragic problems; above all, by the lack of pastors and the difficulty of instructing its young people without schools, Sunday schools or regular worship services." Catholics, too, are dissatisfied with the religious policies of the government.

* * *

Strong Says Europe is Turning to Religion

At the autumn session of the joint executive committee of the American section of the World Council of Churches, held here last week, Dr. Tracy Strong reported that in Europe there is a growing public interest in religion. "Bible study has again become central in Europe," he declared. "If the church has something to give it is not because its leaders are wise or clever, but because they have the Bible. Paganism has already had its day, and has undermined all those virtues which have rooted in the church. Will the church be able to answer the need recognized by laymen generally, and by governments as well, to furnish leadership to re-establish public concern for the preservation of those virtues?"

* * *

To Hold Postwar Meeting Of Churches

A plan was reported to this meeting for the calling of a representative conference at once after the closing of hostilities by some distinguished church leader of a neutral country. It is hoped that such a conference will be able to study what the churches might do collectively in the immediate postwar period. It was reported that, since 1927, negotiations for 90 denominational mergers were opened throughout the world and 22 have actually been consummated.

* * *

Baptists Seek Support For Pensions

Metropolitan Baptists are now in the midst of an effort to persuade each of the 115 Baptist churches to pay its dues in the ministers' pension fund of the denomination. This is a part of a nation-wide pension crusade launched by the Northern Baptist Convention in May 1941. Since each local Baptist church is an autonomous unit, no mandatory pension system can be imposed. The effort appears to be succeeding.

* * *

Zionists Gather in Annual Session

With a message from General Jan Christian Smuts, prime minister of South Africa, expressing "the strong hope that the present world crisis would mark a long step forward toward the realization of the Zionist vision," and other messages lauding the contribution of Palestine Jews to the United Nations' war effort, the 45th annual convention of the Zionist Organization of America opened Oct. 14 at the Hotel New Yorker. The convention, which was devoted not only to the problems of the Zionist movement but also to the plight of millions of Jews throughout the world, was attended by 1,000 delegates, representing various branches of the organization throughout the country. Simon Shetzer, executive director, reported that the Zionist Organization of America now had a paid-up membership of 50,000, the largest in its history, bringing the total membership of the parent and its affiliated organizations to 165,000.

* * *

And So Forth

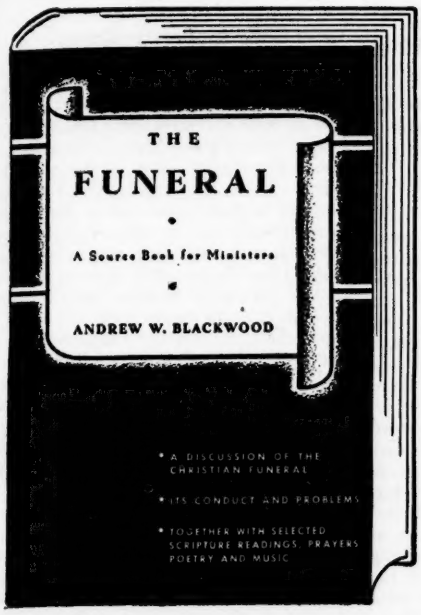
Rev. Karl A. Martin, prominent in Lutheran religious circles, died Oct. 14 at his home in Leonia, N. J. He was 75 years old. Born in Sweden, he came to this country in 1881. He had occupied pulpits in Bridgeport, Middletown and Branford, Conn., and in Schenectady, N. Y. In later years he had congregations in West New York, Bergenfield and Plainfield, all in New Jersey, and was for 27 years the pastor of the Lutheran Church in Ridgefield Park.

Dr. J. Henry Carpenter is in west China, according to cables received during the past week. He is visiting existing industrial cooperatives there, and stimulating further cooperative enterprise.

W. GLENN ROBERTS.

British Church Press Opposes Chaining Prisoners

Cabled reports to Religious News Service show that many British church papers have taken a strong stand against the chaining of German prisoners in reprisal for nazi chaining of British prisoners. Terming such tactics "futile," the *Universe,* a Roman Catholic paper, asserts that there is "no weakness in refusing to imitate German barbarity." The *Church of England Newspaper* declares that Britain "stands no chance of winning" in competing with the Germans "to outdo one another in barbarity." "It is wrong as well as futile," says the *Christian World,* Congregationalist weekly, "to imitate the nazis in their nauseous policy."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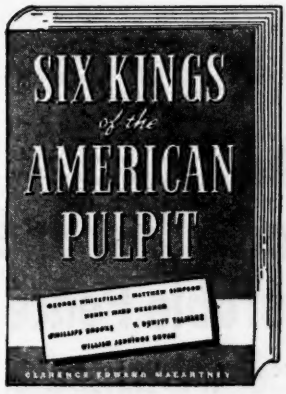

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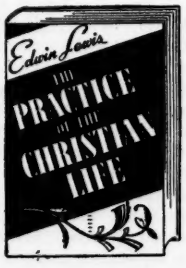

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Voliva, Dowie's Successor, Dies

Industries at Millennial Community Left in Receivership—Negro Opera a Musical Sensation

(Correspondence from Chicago)

CHICAGO, Oct. 19.—One of the most colorful figures in the Chicago area passed from the scene last week when death came to Wilbur Glenn Voliva, overseer of the Christian Catholic Church of Zion, Ill., just north of here. Son of an Indiana lawyer, a minister of the Christian Church who had held a two-year pastorate at Washington Court House, Ohio, Voliva joined in the religious colony at Zion which had been founded by John Alexander Dowie in 1901 as an outgrowth of evangelistic services held in Chicago at the time of the Columbian Exposition in 1893. He quickly found favor with Dowie, who designated him as his successor. While Dowie was preaching in London in 1906 Voliva took over the Zion leadership. On Dowie's return quite a struggle developed and the followers split, but Voliva retained authority over the Zion community. Under his leadership Zion Industries and Institutions, Inc., which included a radio station, a bakery system, a printing plant, a curtain factory, stores, gasoline stations, garages and real estate, was developed into what was reputed to be a $11,000,000 corporation. Through this means Voliva exerted absolute control over the community of 6,500 people. However, some years ago the corporation went into the hands of receivers. It is operated at present under 77B. The lace industry passed into the hands of Marshall Field & Co., and Voliva's hold on the community was broken. Other churches came in and gained strength. Voliva continued to hold the post of overseer, though in recent years actual control has been in other hands. Up to the time he was stricken last summer he preached frequently to his followers in the great auditorium which accommodates more than 8,000 people.

* * *

Voliva's Eccentric Views

Grist for Newspapers

Wide notoriety was given in the press to Voliva's eccentric views and violent thunderings from the pulpit. From each of several trips around the world he came back to declare that the world is flat; if it weren't, the water would run off and the Australians would have to have hooks on their feet. He declared that the earth has four corners fixed by snow and ice and that the sun is just 2,700 miles away from it. His people were forbidden to eat pork or oysters, to use chewing gum or tobacco, to dance or play cards. A hat holds one's brains in balance, he held, and was not to be dispensed with. He was a bitter foe of doctors and of vaccination. The years 1923, 1927, 1930, 1935, 1943 were the several dates he set for the end of the world. Socially he was a quiet mannered, kindly, friendly man. Five years ago Voliva designated M. J. Mintern as his successor. Indications are that the views of Dowie and Voliva have been much tempered in recent years. With such change the communal life of this religious colony may yet come to have social significance.

* * *

Open Christian Service Center In Former Saloon

A State street saloon in one of the toughest sections of Chicago gave way to a service men's center with lounge, reading room, library and chapel, and a basement containing dining room, recreation hall and offices, when the Pacific Garden Mission through support provided by the Christian Servicemen's Bureau of the city took over the property adjoining the mission building. The Servicemen's Bureau represents 200 of the more fundamentalist churches of Chicago and its environs and has a full-time director, Arthur Saul. Service men receive free food and entertainment and daily Christian services are conducted. Representatives of the churches act as hostesses and workers. After the war, the Pacific Garden Mission plans to operate the new quarters as an extension of its facilities.

* * *

Confer on Community Aspects of Religious Education

A significant religious education conference was held at the National College of Education, Evanston, last week. Public educators, those charged with the training of teachers in professional schools, professors and directors of religious education, pastors and lay members of Jewish, Catholic and Protestant congregations met for a day's session concerned with implementing both family and individual life with the one thing most needful in all times and most apparently needful in these times. The morning was spent in visits to parochial, weekday and church schools. The afternoon was given over to seminars on religious training for all the grade groups from preschool to high school and in the home. Frank M. McKibben of Northwestern University led a general discussion on "The Community Approach in Religious Education." In the evening Rabbi Louis Mann of Sinai Temple, Chicago, spoke on "Building Sure Foundations."

\# \# \#

And So Forth

The production in the Civic Opera House here, Oct. 10 and 11, of Verdi's "Aida" by an all Negro cast under the sponsorship of the Chicago Negro Opera Guild has been hailed as the musical event of the fall by critics and by large, appreciative audiences.

By action of the city council Mayor Kelly will proclaim Oct. 31 as Conservation Day instead of Halloween. It was pointed out that this year it would be particularly hard to repair damage done to property by traditional Halloween pranks. These are the gentlemen who 15 years ago were assuring us that you couldn't do anything to change people's traditional practices by resorting to legislation!

Tommy Johns, 9, and Katy Miller, 11, were married in the presence of some 300 guests in the traditional gypsy fashion last week at Belleville, Ill. Tommy hails from Arlington county, Va.; Katy from Wisconsin. Tommy's father said that this would probably be the last such ceremony for the duration as most of the gypsies had come off the road to go into defense industries. Tommy and Katy will live as brother and sister until their parents decide that they are mature enough to establish their own home.

CHARLES LESLIE VENABLE.

Extend Malvern In Albert Hall

Throngs Gather to Hear Archbishops and Cripps Speak on Social Reform Responsibilities of Church

(Correspondence from England)

LONDON, Sept. 29—Last Saturday the Albert Hall could have been filled five times over, if all who applied for admission could have been given places. The subject was "The Church and Social Problems." The Industrial Christian Fellowship called the meeting, which might be described as an extension of Malvern. The two speakers who received most attention were the Archbishop of Canterbury and Sir Stafford Cripps. The meeting was arranged by the Anglican Church to which the speakers belonged, but the leaders of other churches showed their sympathy by their presence on the platform. A long summary of the speeches by the archbishop and Sir Stafford was given on the radio, but those who "listened" were more grateful than usual for the opportunity of hearing the voices of the speakers. From their voices it was possible to get an impression, which no summary could give, of the intensity of feeling in the speakers and in the audience.

* * *

Ask Church to Lead in Attack on Privilege

There appears to have been something of the "revivalist" temper in this assembly. The Archbishop of Canterbury was outspoken in his dealing with land and money. The Archbishop of York laid emphasis upon the housing problem. Sir Stafford Cripps insisted upon the need for the church to provide the moral force and the driving power for social and economic development. In very serious and clearly heartfelt words he told the audience, as Dr. Temple had told them, that they must be prepared to give up their privileges. It was, as even a listener to the radio could tell, a great meeting, and showed how ready a multitude of churchgoers are to welcome such a lead; the question what is to follow will depend upon how far they are ready to go in their sacrifices.

\# \# \#

Cripps Says Church Should Be Champion of Oppressed

In much the same spirit Sir Stafford Cripps spoke at the B. B. C. evening service on Sunday. It was the address of a layman who did not shrink from avowing his own faith, and calling others with the strength which that faith gives to work for the new Christian organization. He confessed that the church had failed to give the world the leadership which it needed. Many Christians had grown inured to evil conditions and settled down to things-as-they-are. "The church is not looked upon as the burning and fanatical champion of the poor and of the oppressed." It is significant most of all that such a voice should say such things to such an audience.

* * *

Honor Chief Rabbi On 70th Birthday

Dr. J. H. Hertz, the chief rabbi, has been

Mobilization for Spiritual Ideals

WHEN our director, Dr. James W. Fifield Jr., began talking about protecting America's basic freedoms and spiritual ideals against the rising tides of state-ism, many of his fellow ministers felt he was having a tempest in his little tea-pot. That was eight years ago.

During the depression and the recession the state-ist trend was accentuated and then came the war in which, properly, there is all-out effort to win the war—with abandonment of constitutional prerogatives.

But the war will end and when it does, what? It may then be too late to do our spade work—time will be running out. State-ism is a formidable creature! The concepts of free worship, free speech, free assembly, free enterprise, free press—must be clear-cut in the minds of our people.

The Mobilization believes that individuals as children of God have certain inalienable rights and that it is the duty of the church, as the body of Christ in this world, to protect those rights. The clergy of all denominations are finding the Mobilization an effective medium through which to clear problems and gather enthusiasms for this vital task.

Organized Labor is becoming alarmed by the possibilities of state-ism. The educators of the nation are concerned, deeply, by its implications. Business management and ownership has been tied to a whipping post, but is now performing heroic service in winning the war. Representative members of all these groups urge the Mobilization to be diligent in sounding the alarm before it is too late.

Ministers or laymen interested in receiving our bulletins or in contacting our volunteer representatives in your state or city, address

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honored on his 70th birthday. For 29 years he has held this responsible position. These years have been years, as Lord Samuel said at the reception in honor of the rabbi, of persecution exceeding anything recorded in all the long and troubled history of Israel. They have also seen the noble constructive work in Palestine. In that home of the Jewish people it is proposed to plant a forest on the border of Galilee which will be called the Hertz Forest, and will preserve the name and the memorable service of the rabbi. Dr. Hertz in his reply said that the mission of the Jew was first of all to be a Jew. There must be no compromise or going away from historical Judaism. He hoped for a United Synagogue for Great Britain. In the day of victory he hoped too there would come into being a free Palestine under British guardianship with no domination of Jew over Arab or of Arab over Jew.

* * *

Prebendary Carlile Dies at 95

The founder of the Church Army, Prebendary Wilson Carlile, C.H., D.D., died on Sept. 19 at the age of 95. It is 60 years since he first led his little company of helpers through the streets of Westminster and gave to them the title of the Church Army. At their head he marched, playing his trombone and facing much rough handling. He lived to see his army a great force, linking its evangelistic service with a practical care for the unemployed and all sorts and conditions of men in their needs. Among his treasures was a lamp given him by 23 ex-convicts, five of whom had been sentenced to death. The lines laid down in 1882 by this young clergyman have been followed to this hour. Carlile always worked in close association with the church. Until 1926 he was rector of St. Mary-at-Hill in the City, and there he gathered a great congregation, nor did he forget to use his trombone. In the record of his youth it is told how he was brought up in the Congregational Church, of which his father was a deacon. In the early days of his evangelistic task he worked with a company of Brethren in the City. And when he entered the Church of England he brought the same evangelistic passion into its service. He was not a man to seek any glory for himself, but it is only just to pay tribute, as the Archbishop of Canterbury has done, to this veteran.

* * *

Chaplains Sustain Heavy Losses

The casualties among army chaplains have been published. There have been 86 prisoners of war, 38 missing, 12 killed in action or dead of wounds; 12 have been accidentally killed or died on active service and 20 have been wounded. Thirty-five of the missing were in Malaya. In the B.E.F. seven were killed, the others in Burma and Libya. They are classified under five heads: Church of England, Church of Scotland, Methodist United Board, Roman Catholic, Jews. One Jewish chaplain is also given among those who either died or were accidentally killed in the United Kingdom.

* * *

And So Forth

Shops in London are to be closed at 4 o'clock from Nov. 1 to Jan. 23. In other places the time will be 6 o'clock, with 7:30 on the late night. Church services will in many cases be held much earlier, but there is no general direction.

The number of road deaths was much lower in August than in August last year—502 against 732—but the proportion of these who are children has risen. In the third year of the war the number of deaths was 7,693, nearly 2,400 fewer than in the second year, but still much higher than in the years before the war.

Considerable changes in the matter of food are foreshadowed by Lord Woolton. He promised us that we should have enough food to keep us healthy, but his aim, so far as his job was concerned, was to win the war as quickly as possible.

EDWARD SHILLITO.

Confer on Race Problem's Growth

Representatives of Church and State Meet Under Auspices of Federal Council—Urge Quick Action

(Special Correspondence)

NEW YORK, Oct. 19.—"The educational processes of our religious organizations are sound and effective," agreed representatives of the Federal Council of Churches at the 21st annual meeting of the council's Department of Race Relations held at Riverside Church in this city last week. "But with all of their effectiveness," it was asserted, "in such an emergency as we are faced with at present, the tempo of our action must be quickened in matters of race relations in order to keep pace with other elements of our changing social order. Racial conflict has never before been dramatized to the extent that it is at this moment, and the churches are 'on the spot' in doing more about the problem of race in our land." In strong statements, recommendations and plans for action, these leaders faced the present race situation and tensions in this country and the resources available within the churches for more vital action.

Among leaders of the morning seminar discussion was George M. Johnson, assistant executive secretary of the President's Committee on Fair Employment Practice, who expressed the feeling that "church groups by their very nature have the primary responsibility for doing more about this problem of discrimination, and FEPC would be greatly strengthened in all of its investigations and programs if within communities it might be aided by a larger number of church people. What FEPC has had to face in communities is the accusation of a government agency coming in to do what the government is not doing at its own headquarters. That has implications which apply to our segregated churches as well. Let discrimination be removed at headquarters—both government and church—so the task of removing it down in the community will have no setback."

Calls for Union of Negro Churches

In his picture of the resources in Negro denominations, Rev. Marshall L. Shepard of Philadelphia emphasized the need for merging the various Negro church denominations. He stressed the effectiveness of more publicity concerning Negro and white churches that have broken down color bars in their membership and called for general participation of other races in such efforts to make churches truly inclusive in character.

At the luncheon session Rev. Guy E. Shipler, editor of the *Churchman*, national magazine of the Protestant Episcopal Church, and Mr. Walter White, executive secretary of the National Association for the Advancement of Colored People, gripped the assembly with a picture of our present situation, the ideals at stake, and remedies that may be applied through church channels.

"It becomes clearer every day," said Mr. White, "that unless the United States and the United Nations meet the issue of race

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courageously, the Axis will win the war. The forces of bigotry and reaction are coldbloodedly utilizing the war emergency not only to block any change in the status quo, but to impose even more vicious restraint on minorities. The responsibility of our churches is definitely larger and more urgent than ever before. In matters of Negro crime there is need for churchfolk to keep close to actual facts and let the press have the real truth about these incidents. In the matter of economic conditions, where the costs of living for Negroes are higher than for other people in communities, church people can give to Leon Henderson such backing as he needs to win his fight for equality of prices.

"Church people can continue to give more and more backing to the FEPC in its hearings and let the President know that they are disturbed and outraged by FEPC's going under the Manpower Commission. The matter of discrimination in the army and navy can be followed through with hundreds of letters of protest to the President and to the secretaries of the navy and army so they may know that church people are opposed to these unchristian and undemocratic things. Church people can keep behind their congressmen and other representatives at Washington to prevent a filibuster of the anti-poll tax bill."

Warns Against Losing War

In presiding over the luncheon session Prof. Clyde Miller of Teachers College, Columbia University, made the statement that the "conditioned mind" of America's majority race has made difficult a more rapid breaking down of race prejudice, and in that situation the church has the responsibility and opportunity of this generation. "We have to make an approach, and a speedy one," continued Professor Miller, "that will break down this conditioned mind of America through all the ways and means possible; social action, evangelism plus brains. We are going to lose this war if we continue the practice of violation of the most precious thing in the world—the value of personality regardless of race."

In a business session Dr. George E. Haynes, executive secretary of the department, reviewed its work for the year, pointing out specific accomplishments in breaking down discrimination in communities and in enlisting the increasing interest of church people in the demands of the present war emergency. Outstanding among these accomplishments are the expansion of southern rural work (in cooperation with the Home Missions Council of North America), with religious extension workers in Georgia, Alabama and Mississippi and in Nashville, Tenn.; cooperation with government in legislation affecting racial minorities, employment, social security, etc.; close support through church channels of the President's Fair Employment Practice Committee; cooperation with the Christian Commission on Camp and Defense Communities and the Home Missions Council in programs affecting racial minorities in both camp and industrial communities; a project under way in Chester, Pa., and similar plans for other centers.

The assembly represented more than half the constituent denominations in the Federal Council, as well as officials of the government and several other non-religious agencies.

W. GLENN ROBERTS.

Liquor Problem Stirs Australia

Newspapers Lead in Attack on Evils of Alcohol—Agitate for Union of Three Protestant Churches

(Correspondence from Australia)

MELBOURNE, Sept. 3.—It is a commonplace to say that the war has brought about many situations which, by peacetime standards, would be novel. Trousered bakeresses and similar irregularities we take, so to speak, in our stride. But a few of us are on the verge of surprise (though grateful surprise) at the crusading passion with which some of our metropolitan newspapers are launching a blitz against the liquor interests because of the way in which the national morale, health and war effort are being sabotaged by the purveyors of alcohol. Papers like the *Sydney Herald* and the *Melbourne Herald*—not, so far as I know, linked in any respect by common ownership—are not calling a spade a drawing-room teaspoon.

A very involved inquiry into allegations of graft in connection with the securing of supply contracts for army, navy and air force canteens in the Middle East produced, almost unintentionally, the remarkable information that, during the first two years of the present conflict, the sale of empty beer bottles in that theater of war (bottles and contents having been shipped from Australia all that distance) netted no less than $230,000 for the funds of the canteens.

* * *

Churches Joining in Temperance Fight

But the churches, while profoundly grateful for the work being done by a section of the secular press, are making their own presence felt in radio, press, pulpit and even political campaign. In one city most effective protest meetings, to be followed by appropriate political action, have been organized by the Anglican vicar of a semi-slum parish, who is yoked in harness with a Presbyterian minister, a returned chaplain from World War II. The latter quotes an army officer as having said, in the combat zone, "We are losing this war, bottle by bottle." Rt. Rev. E. H. Burgmann, the socially minded, jovial but hard-hitting Anglican bishop of Goulburn, New South Wales, says that he is no prohibitionist, but with the abuses now confronting the nation the prohibitionists certainly have a case. Country ministers and their parishioners are understandably indignant because, in the latest list of gasoline priorities, clergy are given a lower place than vehicles for the bulk distribution of beer.

* * *

Dr. Angus and Dr. Thom For Church Union

Forty years ago a movement began in this country toward union between the Methodist, Congregational and Presbyterian churches. This made no little headway in New South Wales, but opposition in the more conservative state of Victoria blocked rapid progress toward the goal of greater unity. Of course there are other states—four of them, indeed—but their voting

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The destruction of the City Temple, where Dr. Weatherhead is pastor, occurred almost simultaneously with the publication of this book. These chapters declare, despite war's havoc, the "faith that overcometh the world."
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Dr. Hewitt considers it a major calamity that a rising tide of paganism is engulfing rural America, where 10,000 villages have no church and 30,000 villages are without a pastor; where the 30,000,000 people living on farms have 4,000,000 more children than a like number living in cities. Furthermore, when it is considered that 70 per cent of all who join city churches by letter come from the country, the church's stake in its village and rural parishes is apparent. $1.50

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power is not likely to thwart for long any scheme heartily agreed upon by the two major states, nor is it able to cancel out any thoroughgoing disagreement between Victoria and New South Wales.

For several years, no further attempt has been made to achieve a definite move forward. During that time many and diverse factors have been operating. For one thing, the experiences of the Canadian United Church have been freely alluded to, by both unionists and anti-unionists, as providing perfect evidence in support of their utterly divergent views! The thing called Anno Domini has brought to bear upon the opposing parties the forces of subtraction, conversion and addition. Several doughty opponents of union have been subtracted from mortal affairs, or else soundly converted to the other view. The well known Prof. Samuel Angus is one of the latter group. Moreover, some new champions of union have been added. Of these, one of the most notable is Dr. Cumming Thom, a Scotsman who is now principal of St. Andrew's College within the University of Sydney.

* * *

Dr. Thom Demands Action Toward Church Unity

To illustrate the spirit in which these theological leaders are supporting this movement toward church union, consider these words from a widely discussed article by Dr. Thom: "If we approach church union only with our minds, arguing on a thousand points of doctrine, government, order, worship and discipline, we shall reach only darkness and the shadow of death for our churches. But if our hearts are touched by Christian love and we resolve firmly to go on, no matter what the cost in personal comfort and reputation, the promise of the 14th chapter of St. John may be ours, and in Australia we may see greater things wrought by the risen Christ than ever Galilee saw, or Jerusalem."

* * *

'Recruiting Sermons' Not Heard

"Recruiting sermons," of the type which was fairly common in the war of 1914-18, are not much heard in Australia these days. Most people would say that the pulpit has gained in status because of the change. Here and there, probably in all the branches of the church, addresses of the "England über alles" style are to be heard. These (with Scripture proofs) explain why Hitler can't win, prove the certainty of an allied victory, completely establish the 100 per cent righteousness of the United Nations and, as often as not, convey to heaven a broad hint that its neutrality in the present struggle would be a piece of inexcusably bad taste. But most of us give thanks that such speakers are decidedly in the minority, so far as numbers and influence are concerned.

* * *

Characteristics of Wartime Preaching in Australia

It is not easy or safe for one person to make a general statement about the average attitudes of the clergy in our island-continent, as large in area as the United States. But from my listening and reading I think it would be fair to say that the public prayers and sermonic utterances of most leading ministers here are likely to include considerable emphasis on one or more of these elements: Penitence for per-

sonal and national complacency, selfishness, pride, injustice; faith in the wisdom and justice of God, which will inevitably prevail over human folly and unrighteousness; intercession which does not forget the many other nations that are linked with the British empire, and which often remembers our brethren in the Lord, the Christians in and of the enemy lands; concern about winning the peace.

ALLAN T. McNAUGHTON.

EVANGELICAL CONFERENCE

(Continued from page 1328.)

to be included in a new contributory pension plan.

A warm debate on the relation of the church to the state in war was precipitated by the report of the committee on Christian social action. As first submitted, this report proved unsatisfactory to the delegates and was referred back to the committee for revision. The report reaffirmed the 1934 and 1938 declarations of the General Conference favoring the outlawry of war and opposing "the resort to force and arms for the settlement of international controversies." It upheld the right of conscientious objectors to freedom of conscience, asked for postwar planning now, approved the work of the chaplaincy, commended the Federal Council of Churches for aiding internees of Japanese ancestry, attacked gambling and racial discrimination and called the church to support temperance and the Christian home.

Ask Church to Pledge Allegiance

This report was criticized on the ground that it "does not show our willingness to accept responsibility as citizens of the United States." Mr. Heina asked for its reference back to the committee on the ground that it contained "no statement of allegiance to our government. Our 10,000 men in the armed services will say that our church did not stand back of us. We are citizens of this country before we are members of this church, so I think that we should say to the constituted authorities of our country that we are back of them." E. E. Stauffer, a district superintendent, said that he wanted "a positive statement. We may have the FBI agents on our heels for making this negative statement. We can't afford to make this report." President Rall of Naperville College supported the reference back. He wanted a "clear, ringing support of the government in the prosecution of the war. If we are going to have any influence in making peace after the war we have got to support the government in the war."

Applause greeted the statement that there is a big difference between loyalty to one's country and loyalty to the administration which happens to be running the country. Dewey R. Eder, minister of the host church, pointed out that the Evangelical Church is a world church and so the statements of its General Conference must not be made on a purely nationalist basis. He reminded the delegates that "God has friends on both sides of the conflict and enemies on both sides. I must be a Christian before I am a member of any nation." Declaring that "those Christian ideals which find expression in America . . . can be realized on the battlefield and in the CPS camps," Bishop John S. Stamm talked on both sides of the question, ending with: "I hope we will not commit ourselves as a church to a war policy." A layman who identified himself as a Republican was applauded when he said that the applause given to statements which were critical of the administration might leave a wrong impression. "I object to the impression that this conference does not support this administration," he said.

Give Allegiance to Principle

When D. C. Trapp, chairman of the committee, brought back the revised report, it said: "We pledge allegiance to the principles of Christian democracy and those governments which are founded upon them, but are opposed to the unchristian practices of such leaders as are opposing those very principles. We also give our sincere support to the great Christian principles embodied in the governments of the nations in which our members reside. The church wholeheartedly endorses all such Christian governmental principles." It then reaffirmed Article XVI of the articles of faith of the Evangelical Church, which reads: "We recognize the sovereign governments under whose protection our members reside. The sovereignty of these governments should be respected, although we believe that war and bloodshed are not agreeable to the gospel and spirit of Christ. As Christian citizens it is our duty to give moral strength and purpose to our respective nations through sober, righteous and godly living."

Reminding delegates that in 1816 the first General Conference of the Evangelical Church had said, "We believe that war and bloodshed are incompatible with the gospel and spirit of Christ," and that the general conferences of 1934 and 1938 had said, "We declare ourselves in favor of the outlawry of war and oppose the resort to force and arms for the settlement of international controversies," the commisssion declared that "in this time we reaffirm that this is the position of the church." The report as thus amended was unanimously approved. Bishops John S. Stamm, G. E. Epp, E. W. Praetorius and C. H. Stauffacher were all re-elected. H. E. F.

Mount Vernon Church Looks Ahead

In preparation for the victorious peace which they believe inevitable, members of the official board of the First Methodist Church of Mount Vernon, N.Y., have asked the ministers to prepare a service of thanksgiving for victory and peace, to be held within 24 hours after the close of the war.

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The Big Street (RKO) Lucille Ball, Ray Collins, Henry Fonda, Sam Lavene, A. Moorehead	*Drama* based on typical Damon Runyon story of doglike devotion of meek bus boy to unworthy dancer suffering from delusions of grandeur even after being crippled for life.	An unusual plot, combining pathos and comedy, and with discerning touches in characterization. Many of the people and much of the background, however, are unpleasant. *Sentimental tale from cynical viewpoint.* M
Halfway to Shanghai (Univ.) Irene Harvey, Kent Taylor	*Melodrama* cut on usual pattern of nazi spies balked in efforts to obtain secrets by dashing Americans.	Routine plot handled in routine fashion, *struggling* hard to make its patriotic points. M
Lucky Legs (Col.) J. Falkenburg, E. Patterson	*Comedy* about a bequest left by playboy to dancer, and plot by gangsters to obtain it from her.	A naive effort that tries unsuccessfully to mix comedy, melodrama and a musical show. Awkwardly done, *second rate.*
Sherlock Holmes and the Voice of Terror (Univ.) Nigel Bruce, B. Rathbone	*Melodrama.* Famous detective thrust into present-day England to foil nazi sabotage in high places.	Enjoyment depends on whether you want your Sherlock Holmes straight or modernized. As spy fare, *obvious but sometimes tense.* M, Y
*Yankee Doodle Dandy (War.) James Cagney, Jean Cagney, R. DeCamp, Walter Houston, Joan Leslie, Richard Whorf	*Biography-musical.* The life of George M. Cohan, famous theatrical entertainer and song writer, with excerpts from a number of shows for which he wrote the music and in which he appeared.	Manages to convey flavor of period and people; presents "stage" portions in lavish style. Plenty of flag-waving, but it is done with restraint. Music—both for shows and as background—stirring and effective. *Good entertainment.* M, Y, C

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